

A
D E F E N C E
OF THE
SCOTS HIGHLANDERS,
IN GENERAL;
AND
SOME LEARNED CHARACTERS,
IN PARTICULAR:

With a new and fatisfactory Account of the
PICTS, SCOTS, FINGAL, OSSIAN, AND HIS POEMS;

As alfo,
Of the MACS, CLANS, BODOTRIA.

And
Several other Particulars refpecting the High Antiquities
of *Scotland*.

By the Rev. JOHN LANNE BUCHANAN. K

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M D C C X C I V .



UNTO THE MOST NOBLE
THE MARQUIS OF HUNTLY.

MY LORD,

THAT I should be equally fond and proud of the honour of approaching your Lordship in this manner cannot be accounted singular, seeing it is well known, that your great name will adorn and raise the reputation of any book to which it is prefixed; more especially when your youth and sweetness of disposition, which have made you no less amiable, than your noble birth have made you great, are also considered. On that account, I humbly acknowledge, that, by offering it, I do not at all compliment your Lordship; much less do I court the publick into a good opinion of myself,

having a much nobler motive than that interested one: but I do, from humanity and justice, a tribute due to truth, attempt to vindicate my country and people, who have been illiberally insulted by the intemperate rage of an unprovoked enemy, and presume to lay a short vindication of their character before your Lordship, in hopes it will meet with your countenance, both from the constant regard which your noble ancestors ever had, and the firm confidence your Lordship has all along manifested in favour of the Scots in general, and Highlanders in particular. This princely mark of esteem is expected from a personage of your exalted rank; and being at the same time the representative of a noble family, which, in point of power and antiquity, is equalled by few, and surpassed by none in North Britain; I say, this mark of esteem and attention cannot fail of being highly pleasing to a brave
people,

people, who had the advantage of being born and brought up under its influence, and in its near vicinity, where their prowess have been tried, and their virtue amply rewarded by the generous hand that led them forth to action in the hour of danger.

To you, then, my Lord, these martial inhabitants naturally look up for patronage and protection, when unjustly and so foully calumniated with so much unmerited abuse and obloquy, more particularly as your Lordship is President of the Highland Caledonian Society in London; gentlemen who also contribute liberally to encourage their countrymen to make progress in the several kinds of improvement and refinement of manners. I shall only farther observe, that I feel myself moved by inclination, and encouraged by gentlemen of eminence, to dedicate the following performance to the entertainment
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of your leisure hours ; and it is hoped that the variety and novelty contained therein will render it equally agreeable as interesting. These considerations, I flatter myself, will obtain pardon, for what otherwise would be considered as a piece of vanity and presumption.

I have the honour to be, with profound respect,

MY LORD,

Your Lordship's most obedient,

And most humble Servant,

JOHN LANE BUCHANAN.

IT is hardly necessary to make an apology for the style of the ensuing sheets. The subject of them excludes every thing of studied elegance, or ornament of language ; all that can be looked for in them is plainness and perspicuity ; both which it has been my greatest pains to endeavour after as much as possible. If in these I have succeeded so as to please the sensible reader, the object of my wish is obtained ; and it is hoped the more candid of them will charitably excuse whatever errors may have inadvertently dropt from my pen, on account of the sincerity and honesty of my intentions.

ADVERTISEMENT.

A Subject that is new and striking, generally attracts the minds of men ; and judgment is freely passed upon it, as the inquisitive spectators are more or less affected by the object exposed to their view. If the narrative is probable, and fortunately clothed with a pleasing garb, then it gains credit and admirers ; if otherwise, the subject becomes doubtful or insipid, and gradually sinks into its original obscurity. How far the following attempt, to throw light on a subject which has hitherto been looked upon as a kind of fable, will merit the first or last of these decisions, is by the Author left to stand or fall by the judgment of the impartial Public, before whom it is now to make its appearance. He only has to say for himself, that his sole aim is, if possible, to snatch from oblivion, and bring into repute, circumstances which to him appeared to have been misunderstood and neglected, in spite of

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the living language of an ancient people, that plainly indicate their having had an existence. Yet the many able and learned gentlemen, who from age to age have laboured to do honour to their country, have unfortunately been strangers to the language, and rested secure upon the authorities handed down by the old Greeks and Romans, as to infallible standards of appeal, though it is beyond a doubt that their own knowledge of the subject was but extremely imperfect, and their information from second-hand behoved to be limited, or at best but misinformed authority.—This assertion is manifest from their very inaccurate account of the geography of North Britain, as well as from the forced garb in which the Gaelic terms adopted by these strangers appear in print, when compared with their original manuscripts. Their looks and sounds are so extremely foreign and antiquated, that even a knowing accurate judge of the Celtic requires great exertions of his skill to strip them of their exotic masks, in order to make them intelligible. This is particularly

larly the case with regard to Fingal, Ossian, the Picts, Scots, Bodotria, Grampiani Montes, Ocelli Montes, and many more, which the Greeks and Romans have stript of their original purity, by transpositions of letters in the middle, and taking from and adding letters to their terminations, purely to make them sound agreeable to their own ears; without once reflecting that a language so tortured was rendered unintelligible to the natives, and which they could not apply any longer to the different objects to which in its natural dress it was fitly adapted: while the new-modelled expressions were left quite inapplicable to any one proper and significant object, to satisfy a refined ear, and a real judge of that Celtic tongue, to which these strangers had applied them. Of this the Author, without vanity, thinks himself a competent judge, as that language was familiar to him from his infancy, and also from the line of his profession, he was under a necessity of improving in it, both as it is spoken in the East and West of Scotland. This, with a liberal

course of education, and the additional advantages he now possesses, of reading the different opinions of such authors as have touched on the high antiquities of Britain, place it within his power to elucidate the subject in such a manner as he flatters himself will not only do it justice, but render it entertaining, if not edifying to the reader.

He only regrets his own inferiority to the many able authors who have handled the subject, though unfortunately their ignorance of the Celtic has disqualified them from giving that satisfaction which their superior abilities would otherwise have yielded to the Public, and the honourable point of view in which they would have placed their country and its ancient language throughout all Europe.

If the Author might indulge himself with the hope that the following specimen of his knowledge in the Gaelic language would give any degree of satisfaction to the judicious reader, he afterwards would enlarge more fully, by making a glossary on many
more

more of the unknown terms used by authors, concerning the high antiquities of Great Britain,—such as Alabin, Britain, Caledonians, Vecturiones, Celts, Gaels, Attacotti, Mæatti, Ireland, Thule, Cassiterides, Trinobantes, Ludgate, &c. all of them well known to belong to the antiquities of the Celts.

He expects indulgence from the judicious reader respecting his early and almost unknown account of the ancient inhabitants of the Isles, and believes that his authorities will defend him from the lash of the critics, more especially as he arrogates no praise to himself, and is only sorry that his abilities did not equal his sincere desire to do more ample justice to a subject worthy of an abler pen.

Though the Author follows Mr. Pincarton, he advertises the reader, that it is not solely with a view to defend the injured Highlanders and Learned Characters which fell under that gentleman's wrath, as he himself hath sufficiently secured them from danger, from his own intemperate and unprovoked rage, and has sufficiently damned the credi-

bility of his own works. And while the Macphersons despise the performance, and look on it as unworthy of an answer, much more ought the Author so to do, being less concerned. But in regard Mr. Pincarton has handled the Picts, and other subjects to which he is a stranger, so the Author improves the opportunity of following, and, if possible, of convincing that enraged gentleman of his mistaken opinion of the Highlanders, and of some Learned Characters with whom he has used too much freedom ; and at the same time he will endeavour to illustrate a few of these epithets that have hitherto laboured under a kind of mist, and make them assume an appearance that will be at least new, and perhaps entertaining ; and he hopes they will be fortunate enough to meet with the approbation of the impartial public—especially of the Learned, where the nature of the subject leads him to make critical remarks, which, though necessary, is but a dry theme, and of course less pleasant than a plain smooth narrative, when no interruption is made to intercept the rapid career of the more superficial reader.

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D E F E N C E

OF THE

SCOTCH HIGHLANDERS.

AFTER reading an enquiry into the History of Scotland, written by Mr. John Pincarton, and considering the asperity of that author, with the injurious, unsupported, and illiberal reflections thrown out against the Highlanders in general, and Learned Characters in particular; I was prompted to make a few remarks on his acrimony against them, and to state facts in their true light, as far as consists with my own knowledge, and these supported by the authority of gentlemen of veracity and candour, in favour of the injured country and people so *outrageously insulted*.

This small testimony is a tribute due to Truth, and a duty which every man of honour ought to pay her. The writer, though not a native of the abused spot, had nevertheless full access of knowing both the genius and dispositions of the different classes of people that inhabit these distant regions.

But in order to do justice properly to so tender a subject, as characters whether taken in a general or more limited point of view, it will be necessary to follow Mr. Pincarton in a few particulars, by way of giving a specimen of his spirit ; for to attempt a commentary on the whole of his works would require two volumes, and even then but disgust my readers. And should not this sturdy aggressor be convinced of his error, a circumstance (*as it is thought*) beyond hope, yet the Author flatters himself that the impartial Public will lend a favourable ear to a plausible narrative, and fully fraught with veracity, offered by one who had no other motive but an honest regard for truth.

From this gentleman's enquiry it appears,
that

that he has a design to obtrude the Gothic Piks from Scandinavia upon the Scotch nation, as ancestors to the Pechs of North Britain: yet as the two Macpherfons, Dr. John, minister of Slate, in Skye, in his Critical Differtation, and Mr. James Macpherfon, in his Introduction to the History of Great Britain and Ireland, have effectually blocked up their entrance; so Mr. Pincarton, who has written posterior to them, must first destroy their credit, before he can open a free passage for the Goths, his favourite people: but his abusing a whole nation of people, learned and illiterate, for their sakes, appears unhandfome and inhumane; however, of this the reader will judge for himself.

‘ CAMBDEN, both the Welch Llhyds,
 ‘ Innes, with the two Macpherfons, and
 ‘ others, maintain that the Picts were Celts,
 ‘ and Mr. Pincarton insists that they were
 ‘ Goths, and spake the Gothic tongue, the
 ‘ parent of the present German, Danish,
 ‘ and English; but if they were Celts, they
 ‘ would speak the Cumerag Celtic tongue.’

Here

Here he betrays his ignorance, in saying that the Celtic language is the same with the Cumerag or Welch; they were not the same in Cæsar's days, nor since, nor at present, and they were but lately arrived in Britain before that time. Where, then, and when did they speak the same language with the Scotch? Even the Llhyds grant that the Welch is not the original language of Britain, but the language spoke by the Aborigenes, who were drove back to North Britain by the Britons from Belgæ.

Without enquiring critically into the truth of Mr. Pincarton's assertion, whether or not the Goths were ancestors to the Celts, seeing we know it is denied by men of learning and parts; yet we can assure the reader, that the Gaelic is as different from the Gothic language, as Greek is from Arabic. How far the Gaelic agrees with the Scots English will appear, if any are curious of the experiment, from a speech carried on by any two men, one from each country, and each ignorant of the respective tongue of the other; and whoever makes the trial will reap little edification from the dialogue,

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As for the people called the Cumeras, their history is not only very dark, but it is extremely dubious whether ever such lived in Scotland. At least there are no vestiges of their name left behind, to make it appear that they existed once there. The Cumera Isles are spoken of by some as deriving their names from them, as also Comrie, and Mac-Gumbries; but the first of these take the name from the confluence or confluent of two streams of sea, the one from the Mull of Kintyre on the North West, and the other from the Irish Channel and Isle of Mann on the East, both streams in the flux rushing violently into the mouth of the Clyde, and meeting at the two Isles alluded to; *Corruidh* confluence, or *Corrag* a conflict, being the Gaelic name of such junctions, and the Isles very properly received their names from thence. As for Comrie parish in Perthshire, it derives its name from the confluence of the rivers *Ruohuill* and Earn, which meet at the village of Comrie; and from thence many of the inhabitants receive
their

their names, Comries and MacComries, or MontoGumbries, which are the same people.

‘ The two Macphersons, led by the same
 ‘ wise Celtic ideas, desire we shall in future
 ‘ know the Picts to be Gaels, of hur aun dear
 ‘ blud and bones: and they say, Believe other-
 ‘ wise on your peril; for are not we skilled
 ‘ in the old Celtic, and new in nonsense and
 ‘ non-entity? And what are Tacitus, and
 ‘ Ammianus, and Bede, and all the other old
 ‘ fools to us? Do not we know more than
 ‘ them? Are not we two wise men, and quite
 ‘ of a new school?’

One would expect that this rhapsody would have been accompanied with quotations from Tacitus, &c. to lead us to examine and judge for ourselves; yet not one, but because these authors barely mention the name without enquiring, or informing themselves, whence their language was derived.

Therefore Mr. Pincarton affirms, that the two Macphersons are in the wrong, though they knew the language in debate, and the
 others

others in the right, though strangers to it;
—strange mode of forming conclusions!

Before he answers Cambden, Innes, &c. these grave authors, who maintain that the Picts were Welch, that is, the Ancient Britons from Belgæ, he goes on to address the Macphersons, as soon as laughter permits; for, continues he, it is impossible to preserve one's muscles when he meets with utter absurdity or ignorance in the garb of wisdom and learning.

‘The Doctor and Mr. Macpherson assert,
‘that the Scotch Highlanders are the real
‘Caledonians, and the Picts a part of them,
‘the former living on the West, the latter
‘living on the South and East side. Such
‘opinions mark the decline of learning in
‘Scotland, because they are contradictory to
all authorities and facts.’ (Where are these
authorities and facts to be met with, except
the romantic intelligence of the Irish and
their followers?)

‘An ignorant writer will advance any
‘opinion that will sooth his sickly fancy, or
‘gratify his prejudice, because he is ignorant
‘of

‘ of the truth, ignorant of his danger, igno-
 ‘ rant of the contemptuous thoughts enter-
 ‘ tained of him by others. The opinions
 ‘ of the two Macphersons are truly Celtic,
 ‘ foolish, and ignorant in the extreme. Hea-
 ‘ ven forbid that a regular answer should be
 ‘ given them ! such weak visionaries as are
 ‘ five centuries behind the rest of mankind,
 ‘ and not so knowing now, as Jeffrey of
 ‘ Monmouth, their brother, was in the
 ‘ twelfth century.

‘ The Cumeri actually possessed Scotland
 ‘ for centuries before the Picts came in. The
 ‘ names of rivers and mountains, &c. are
 ‘ perpetual; but the works of man, as cities,
 ‘ &c. are changeable.”

The remarks of a certain Baronet on
 the scurrility of O’Connor, in a similar case,
 against James Macpherson, are pretty appli-
 cable to the present, so we shall sustain them
 for a counterpoise, viz. “ That he has laid
 aside good sense and argument for scurrility
 and personal abuse.” It is, however, to be
 hoped, continues he, that Mr. Macpherson
 will not honour it with a reply. Such an

illiberal attack ! which is as impotent as it is low and ungentlemanny. When a man appears extremely angry upon a subject, which can only be supported by a cool and temperate disquisition, it is a conclusive argument, that he is sensible of the weakness of his cause, or extremely diffident of his own abilities to support it.

“ But as the character of modesty is not very conspicuous in Mr. O’Conner’s works, it would seem to me, that his intemperate rage proceeds from a narrow and irascible spirit, thrown into confusion by the discovery made by Mr. Macpherson of the Milesian system.”—Nor is it unlikely but the spirit of Mr. Pincarton was thrown into some deranged state of confusion by the same Mr. Macpherson and others, by their giving a probable account of the Scots Pechs, different from the scheme given by him of the Norwegian Piks. But as the gentleman, for his outrage against the whole nation, deserves an appellation which may not drop from the pen of a decent writer, the generous reader may, if he pleases, cast away the

the libel, though the abundance of unpleasant facts will adhere to his memory.

We observed above, that the Cumeræ or Welch, or Britons, according to Cambden and other Welch historians, came to Great Britain but a few centuries before Cæsar's time; yet Mr. Pincarton, without authority, will place them in Great Britain many centuries before the Picts, who are said by some to have arrived about 300 years before Christ, as imagined only, but on strict enquiry, a gross mistake; and as no author of character, before Mr. Pincarton, has ever attempted to publish in opposition to the sentiments of the Macphersons on that head, why might not they establish so plausible, and I may add, so true an opinion, especially as they were supported by a living ancient language, and also guided by the names of rivers, mountains, straths, &c. the most infallible of all guides, when no written authority could be found, seeing their thorough knowledge of the Celtic language, which gave them names originally, determined the scale in their favour? and Mr.

Pincarton

Pinkerton had served his purpose much better, had he spared his ribaldry (of hurraun dear blud and bones), because any sensible reader will perceive malice at the bottom, and that their publications are written in a style of English language far superior to his own; for railing and reasoning are two distinct things; and the moment a writer loses sight of his temper, or descends into scurrilities, he defeats the very purpose he wishes to establish.

Mr. Gibbons gives a different account of the Doctor's abilities. "Dr. Macpherson, says Mr. Gibbons, was a minister in the Isle of Skye; and it is a circumstance honourable to the present age, that a work so replete with erudition and criticism should have been composed in the most remote of the Hebrides."

This account in favour of the Doctor, by an author incomparably more elegant and able than Mr. P. is sufficient to wipe away the cruel insinuation against the merit of that learned gentleman, by his unjust comparison.

The kind reader is desired to pardon the
C following

following narrative and well-known fact, namely to inform him, that in the whole shire of Inverness, Gaelic is the vernacular tongue of the inhabitants, and spoken there in the greatest purity ; and yet that the English language is also spoken there more properly than in any other spot in N. Britain. This will appear less surprising when it is considered, that all such as speak it are taught at the first seminaries of learning in Scotland ; and such as are of inferior rank, and in want of better opportunities, are more immediately taught from the mouths of those instructed in it.

At Inverness, in particular, there is an eminent school, endowed with a yearly salary of 60 or 70 pounds, for the maintenance of an able master ; and every gentleman whose abilities entitle him to such a living, must be acquainted with the most approved modern authors, in order to put them into the hands of his pupils. These authors are explained in a language as free from provinciality of dialect as possible. Hence it happens that people from that quarter are better understood in London, than

than those from most other parts of Scotland.

They must be allowed, therefore, to be almost totally ignorant of the old Scotch dialects, so much used in common conversation among the vulgar in the South, where Allan Ramsay and Capt. William Hamilton's Collections of Old Scotticisms are so generally run upon by that class of people. How Mr. P. comes to fill the mouths of the two Macphersons with his own jargon, a language unknown in Skye and Inverness-shire, is a mystery he should explain to the public. Truth ought to precede malignity, with every sensible writer; and certain it is, that *hur zun dear blud and bones* are not much known over these countries; so that Mr. P. may clap them into his pocket, until a better opportunity to dispose of them to better advantage fall in his way.

' The reader will observe, that it is a
' singular quality of the Celtic tongue, to
' corrupt and debase others to its own vague
' form, especially by altering the beginning
' of words, so that it becomes as difficult to

‘ recognize them, as to know a person in
 ‘ a mask. A modern English word or name,
 ‘ when clothed in a Celtic habit, becomes
 ‘ as singular and old-like, as a real Celtic
 ‘ word of two thousand years standing.’

The Hebrews and old Egyptians contradict Mr. P. flatly, for they abuse the modern Greeks and Romans for their frequent use of transpositions and variations of letters, as well as for their additions to the beginnings and ends of words, which have so mutilated and corrupted the ancient languages, as to render them quite unintelligible; while the Hebrews, Egyptians and Celts have handed down their languages unalterably the same in spelling and pronunciation; so that Mr. P. boldly reverses the well-known mode of speaking and pronouncing Gaelic, by making it wear a different mask from reality.

But the Gaelic, like the Chinese, is an original language, as may be inferred from the small number of words which it contains, and which are, at least many of them, monosyllables, as language at first naturally
 consists

consists of, almost every word being a radix, and in a great measure free from many declensions, conjugations, moods and tenses, of which all other more modern languages are more or less compounded. Gaelic is the longest preserved to this day, and is pretty free from mixture and corruption, notwithstanding the disadvantages it had to struggle with, from the strong attempts made to destroy it. And the reader may safely believe, that any exotic word adopted of late is well known to be foreign by the natives who speak the language—though strangers to that tongue and people would not expect so much discernment among them.

Thus we may farther remark, that Josephus blames people for taking the liberty of altering words, names, and terms of persons and things to their own fancy, and charges the Greeks with the practice of changing names to tickle the ear, and carry the word glibber off the tongue; but our people, says he, neither allow nor delight in such things. The Greeks have turned Noe into Noachos: but we keep by the same syl-

lable, and never vary the termination; as do also the Celts*.

‘ The Welsh, and Picts, and Belgians, had
‘ their share in the Irish tongue about the
‘ birth of Christ,’ (from what authority pray?)
‘ but it is as difficult to recognize the foreign
‘ words in Irish as in the Welsh, and more so.’

But this man, though grossly ignorant of the Celtic tongue, marches on, in defiance of shame and authority, to persuade his English reader that the Gaelic debases all other tongues, and stamps age on modern words, like a young man under an old mask : but, in return, we absolutely deny it, and challenge Mr. P. to bring forward a few of those, and try his art, to impose on any one competent judge of the Celtic if he can. On the contrary, the language requires no such auxiliaries to help people to express their thoughts, as it has a sufficient *copia verborum* of its own, and no less pertinent. The language, indeed, may be corrupted, and even lost altogether ; but such alterations and extraneous materials are easily

* Parson's Remarks on the Antiquities of Japhet.

known,

known, as they are frequently little adapted to the purpose intended. The Welsh and Irish writers might lead Mr. P. to express himself so unguardedly ignorant; but no real Scotch Highlander would believe him, or them.

‘ Some late superficial dreamers, continues Mr. P. have asserted, that the Gaelic in Scotland, among the Highlanders, is the purest dialect of the Celtic: this opinion was unhappily advanced by people who tell us, that poems yet repeated in the Highlands are in the same words as in the third century. Au miracle! au miracle! Immortal languages of the Greeks and Romans, what are your glories to these? All the eternal monuments of your authors could not fix the spoken languages half so long as that of these savages *has* stood upon its own bottom—the favourite spot where eternity has fixed its own nest for its own phoenix.’

‘ Among the mountains of Scotland, the mutability of human affairs has no power. No doubt a Celtic understanding will be always a Celtic understanding; and that folly

‘ imputed by the Greeks and Romans to the
 ‘ Celts, remains unimpaired ; but this Gaelic
 ‘ of the Highlanders is undoubtedly more
 ‘ corrupt than either the Welsh or Irish.’

Paul Pezeron flatly contradicts Mr. P. and declares, “ that the old Celtic tongue was the mother of the Greek, Latin, English, Gaulish and British ; and it is well known that the Greek and Latin are dead, and the Celtic survived them, and will remain in the mountains when Mr. P. is dead also.”

This man is very inconsistent ; for one while he allows that the Cumerag Celtic is spoken, and here he makes it quite different from Welsh, or even Irish, totally corrupted ; though he knows nothing of the matter, but impudently affirms it, as if well versant, by way of take-in, that the superficial reader may look on him as a man of learning, though the more sensible one should judge very differently. If one was disposed to banter and laugh at this gentleman’s *au miracle au miracle*, and his blind dependence on his Welsh and Irish intelligence on a language he is not a competent judge of,
 here

here is abundance of matter for that kind of pastime; but the Author has neither time nor inclination to employ his vein of humour so triflingly, and affirms (*brevi manu*) that the above raillery is below contempt, and a strong proof that railing with this man must be always poured forth, for want of reason, to mislead his reader.

When his argument is plausible, a convincing return will be always given to satisfy the reader, otherwise none but ‘ his ‘ *argumentum ad hominem* follows, in telling that the Dalreads & Tua de Dannan first settled in Arguileshire. In the year ‘ 258, the Scots and Attacotti were driven to ‘ Ireland; yet, on their return in the year 503, ‘ they retained the same language they formerly had.’

One would imagine that he means the Celtic, if such people as the Dalreads and Tua de Dannan made good their settlement in Scotland, which by the by is not believed generally; nor is it at all certain or very probable, except by Mr. P. and his Irish lucubrations. But passing this,
he

he tells us afterwards, it must have been some other language.

The Rev. Mr. Whitacre, in his History of Manchester*, and Genuine History of the Britons, has asserted that the Scots are descended of the Irish; yet he must acknowledge that in the time of Ammianus Marcellinus, A. D. 340, the Scots were already settled in Scotland, or Caledonia; he found them also, in 343, concluding a peace with Constans, and broke it in his brother's reign; and A. D. 360, he found them also in the same country. This not only proves their being natives, but their great power long before the year 503, when the Irish Scots are foolishly said to arrive with the Tua de Dannan and Dalreads, and whose numbers were so few, according to Mr. Baxter, as hardly to be known until the 7th century, as observed also by Ravenant the monk, *adeo obscuri nominis ut jam septimo exeunte seculo, aut ignoti fuerant aut neglecti*. Surely these were not the brave people that almost conquered the powerful PECHS themselves, to extend their

* Vol. I. p. 436.

territories,

territories, which they might have probably accomplished, had not the Picks called in the aid of their Southern neighbours, anno 357, i. e. the Britons, and Romans, to help them to expell these Scots from Scotland altogether:—And Fergus II. was only suffered to return anno 404.

Besides, Roman authors do not afford any hints of the Scotch emigrations from any other country; and an able historian remarks on this head, that all such emigrations which have been asserted, or received by Irish bards, Scotch historians, or English antiquaries, (Buchanan, Cambden, Usher, Stillingfleet, &c.) are totally fabulous; that three of the Irish tribes, which are mentioned by Ptolemy, A. D. 150, were of Caledonian extraction; that a younger branch of Caledonian princes of the house of Fingal acquired possession of the monastery of Ireland. Even Whitaker makes these concessions, though a friend to the Irish romantic extraction of the Scots from the Irish, and following Richard of Ciren-
cester,

cester, a credulous author of the 14th century.

Dr. Macpherson, speaking of the subject, observes, that though it has been the general opinion of many nations, that the Scots of Britain have derived their origin from the Irish; yet, as the bare authority of a thousand learned men is not equal to the force of one solid argument, nor the belief of several great nations more, in many instances, than a popular error, it is far from being impossible that these writers and whole nations may have been mistaken in the present case. That they were actually so, it is no crime to suspect, nor an unpardonable presumption to affirm, when it can be evinced that their belief is ill founded. Upon the whole, we may firmly believe that the native Scots Highlanders had too little room for themselves in Arguileshire, and would not suffer strangers from Ireland to creep into the best part of the country, in such circumstances.

So then it is a truth beyond doubt, accord-

ing to history, that, in the year 357, the Scots were very powerful, infomuch that the Picts found it necessary to call the Britons and Romans to their aid, as above, when they fought on that year a battle which proved ruinous to the Scots, seeing the enemy cleared them out of Scotland; and were permitted to return from their banishment only under the conduct of Fergus II. who was the second founder of the Scotch kingdom, anno 404. These Scots were very powerful long before the Irish Scots were mentioned, and too numerous to afford room for, or even suffer strangers to nest among them in the best part of their country. It is therefore absurd to maintain, that there were no Scots in N. Britain before 504, when the Tua de Dannan & Dalreads, an imaginary people, are said to have appeared on the coasts. It is truly affecting to read of the distress of the Scots before they yielded to the superiority of three powers; when their king says, *Quod potui feci, quis tantis hostibus obstat?* And as Johnston of Aberdeen writes, *Conjurata acies, Picti,*

Piēti, Britto, Itala Virtus; all the three powers were combined against them, before they were beat or banished, in which forlorn state they remained about forty-seven years before they were recalled.

There are several other ancient writers, as well as Ammianus Marcellinus, of opinion, that the Scots began to make a considerable figure in the reign of Severus in Scotland. Antoninus Caracalla, the son of Severus, put an end to the war in that early period, by receiving hostages from the Caledonians and Scots, as remarked by Herodian.

It is certain that only a part of N. Britain was called Scotland; and the name Scot was not appropriated to the whole nation till after Kenneth II. had, about the year of Christ 834, subdued the Piēts, and incorporated them into one nation with our ancestors. Says Abercromby, "Ireland was called Scotland, and Scotland oftener called Ireland, Ierne."

Sir James Ware, though an Irishman, honestly confesses, that in the Irish histories there is much falsehood. That it is probable the Irish had their origin
from

from Britain, both by reason of the vicinity of Britain, and the easiness of the passage, as also from the conformity of the language and customs with those of the ancient Britons; and if so, for these very reasons, that part of Britain which lies nearest to Ireland, whose language they spoke, and whose customs they followed, must have been their mother country; for, adds Dr. Mackenzie, though they would not venture from South Britain, on so broad a passage, there is no reason why colonies might not pass over from the North even in their little currachs, to the enjoyment of lands that lay in their view, either from Cantyre, Arran, Islay, or Portpatrick, where the passage is only twenty miles over.

It is acknowledged that most antiquaries assert that the Scots came from Ireland; but their opinions are vague and uncertain, as Dr. Abercromby remarks that some declare the Irish came from Spain, and these again partly from Greece and Egypt; but modern authors, foreigners especially, are for the most part of opinion that the Scots are
nearer

nearer a-kin to their now neighbours, the English, French, and Spaniards. Dr. George Mackenzie believes that the Scots came originally from Scythia to Norway, from Norway to Scotland, and also that the Scots in Ireland went from North Britain.

Bede places the Scots justly among the old inhabitants of the Isles. It is plain, according to him, that the Scots had a being in Scotland before the time of Julius Cæsar. Nay, Galcacus, than whom no Pagan Prince made ever a more shining figure in the Roman History, fought at the head of the Scots and Picts against Agricola at the foot of the Grampians, near Angus and Mearns; though at last the Scottish fierceness gave way to Roman discipline, and that not long after the Christian æra; so that Bede might with propriety call them ancient residents in Scotland—or, in his own words, *prisci incolæ*. Caxton, in his Old Chronicle of England, writes, that the king of the Scots assisted Cassibelan king of the Britons, against Julius Cæsar, long before the Christian æra. In short, Baleus, who
is

is much admired by many, is so just as to acknowledge that the Scots wrote *ex incorrupta annalium fide*, i. e. faithfully from uncorrupted annals. Among so many different opinions, is it not safest to rely upon the language that fixed the name of these people from their profession as sailors? even from the word *scode*, which then, as it does now, signified a sail, as the sailors in English are named from the same occupation, and which, among the islanders, was of much older standing; though the Romans never heard of it till a much later period, all of which circumstances place them in Scotland long before the Irish Scots are foolishly said to arrive in the South corner of Argyll—and that long after the Scots were banished the kingdom, and the return of Fergus the Second, who collected home that scattered nation again. In one word, the Scots will finally appear, on mature consideration, to be neither more nor less than the offspring of the Picts or Caledonians.

‘For, says Mr. P. the Norwegians settled in

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the

‘ the Hebrides, in the ninth century, for 400
 ‘ years. (He means only a part of that time,
 ‘ and that the Isles were not conquered, but
 ‘ given up voluntarily we suppose.) And it
 ‘ is perfectly known, that the present Gaelic
 ‘ of the Highlanders of Scotland is quite full
 ‘ of Norwegian words. (By whom is all this
 ‘ known so well? That is a secret that must be
 ‘ concealed carefully by Mr. Pinkerton from
 ‘ the penetrating readers.) Hence, this speech
 ‘ is much more corrupt than any other Celtic
 ‘ dialect, in as much as its written monu-
 ‘ ments are five centuries more modern : for
 ‘ in the Islands of the Hebrides, the Celtic
 ‘ tongue had a much better chance than in
 ‘ the Highlands of Scotland, where constant
 ‘ intercourse with the Lowlanders or Picts
 ‘ on the one hand, and the Norwegians on
 ‘ the other, must have totally changed it.’

Not so bad it is to be hoped, seeing no
 violence extraordinary was ever offered to
 do so much mischief to it ; no—even if some
 kind of force had been used, which was
 never the case, to bring about such a revo-
 lution. Though some conquests may alter a
 language,

language, yet many do not. Indeed, says Mr. Webb, when an invader conquers a country, and carries off the old inhabitants, then his own people establishes his own country language, as the Israelites did in Canaan, after expelling the old inhabitants; and the Jews that were carried to Babylon lost their own, and adopted the language of the neighbouring nations; so that they did not even know their own language, but by an interpreter. *

On the contrary, when a conqueror mixes with the natives; if smaller in number, then they adopt the language of the natives; if equal, it becomes a mixture of languages. Thus the Lombards brought a new language into Italy; and the Saracens and Moors brought a new language into Spain. And when an invader conquers a country with a view to exact tribute in token of their subjection, and immediately quitteth it again, the language remains as formerly unchangeable. Thus Alexander the Great never established his own tongue in the kingdom of Porus, because he only leapt in, and im-

* Neh. cap. 8.

mediately departed. Neither did the conquest of the French in Italy, alter the language of Italy—no more than the invasions of the Romans and Danes in Scotland made any change in the Celtic or the Gaelic, the language of the country, particularly of the Scots and Picts. Sometimes the conquerors are allured to copy the manners and language of the conquered, as the Greeks did of the Persian luxury, and Romans of the Grecians, particularly of its language, as Plutarch in the Life of Cato writes, that most of the Romans studied their Belles Lettres.

Now the Isles were not conquered, but given up by Donald Bane to the Goths, and that on condition that the natives should neither be removed nor much disturbed, but be at liberty to keep possession of their lands and properties as before under the Kings of Scotland, and only pay tribute to the King of Norway, and acknowledge him as their lawful King in room of the other. Hence are the reasons why the the Gaelic is not in the least adulterated over all the Uists and Barray; and the continual
feuds

feuds kept alive by the natives and foreigners, preserved the language more free from mixture, or corruption, as Pinkerton calls it.

“It sometimes happens,” says Dr. Johnson, “that, by conquest, intermixture, or gradual refinement, the cultivated parts of a country change their language. The mountaineers then become a distinct people, cut off by dissimilitude of speech from conversation with their neighbours. Thus in Biscay the original Cantabrian, and in Dalecarlia the old Swedish, still subsists. Thus Wales and the Highlands of Scotland speak the tongue of the first inhabitants (Ah! where is Mr. Pinkerton’s changeable language) of Britain, while the other parts have received the English. That primitive manners are continued where a native language is spoken in a nation, no one will desire me to suppose; for,” adds he, “the manners of the mountains are commonly savage; but they are produced rather by their situation, than derived from their ancestors.”

He further remarks, that the Gothic swarms

bore no proportion to the inhabitants in whose country they settled. This is plain from the paucity of Northern words (this is too much for Mr. P. to bear patiently) now found in the provincial languages, and in the same proportion those Goths in the Hebrides were in comparison to the multiplicity of the natives. These Norwegian words made no impression on the language of the inhabitants, as is too well known to be debated with seeming advantage by any gentleman, though disposed to be of a contrary opinion.

Mr. Pinkerton's tautology is disgusting, and is also most unlucky in going, like the shoemaker, beyond his last; in regard we see that the very reverse to the principle he wishes to establish, is the case relative to the Isles and Scotland. As the Romans could not fix their own language in Britain, so neither could the Norwegians in the Hebrides; for, except in a few names of isles, landing places, forts, and little bays or towns, not one vestige of their language remains, or is spoken even there, where the proprietors were Norwegians, and some of them still continue so.

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The natives, who have the advantage of trading with the Danes, and of frequently boarding their vessels, are after all free from the dialect: and the Author is bold to say, with all their ignorance, that they know as much of the language as Mr. Pinkerton does, notwithstanding his pompous parade of words and vocables produced to convince the ignorant of his extensive knowledge of that language. For one who spent near nine years of his time in these very isles is entitled to know the first, and Mr. Pinkerton's gross misapplication of vocables encourages him to affirm the last.

In Scotland, on the East side in particular, the Gaelic is on the decline, and on the coast side mostly forgot, arising from a different cause, and not from their intercourse with the Norwegians. But as he affirms that no fragment is older than the fourteenth century, and maintains, with Dr. Johnson, that no evidence, for a hundred lines, is older written than a century back; so it makes one suspect that he was one of those who misled that learned man, seeing he himself acknowledges that he spoke from information.

We must then refer Mr. Pinkerton to the Rev. Mr. Mac Nicol, who has trounced the old man very soundly ; and he will convince him, that Gaelic was well known in Scotland long prior to this foolish date. There is an old woman of my acquaintance in Herries, aged upwards of a hundred years, and speaks only the Gaelic taught her by her mother, who also was aged before her death ; and this woman, still alive, remembered her grandmother, and her old saying, which she rehearses to the youngsters in the family by way of advice. Surely the grandmother was cotemporary with King James the Sixth of Scotland, more than two hundred years back ; of course Mr. Pinkerton's assertion must fall to the ground. This clergyman, however, will teach him more than reading the thousands of volumes he announces to the public as a necessary qualification before any person should venture to lay his works before their bar for their judgment.

Then we shall inform him from Mr. Mac Nicol's knowledge, or, if he pleases, from the Author's own reading, that, anno 1249,
a High-

a Highland bard, at the coronation of Alexander the Third, pronounced an oration on the Genealogies of Kings, prior to the destruction of any of the records by Edward the First of England. The bard behoved to be well versed in his account before so many learned judges, who could have corrected him had he erred in his narration.

In King James the Sixth's time, two physicians of the name of Bethune were educated in Spain ; and one of them, who was physician to the King, wrote a learned treatise on Physic, in Gaelic characters. Both of them were well versed in Greek and Latin, and took quotations from Hippocrates ; yet did not understand a word of English. The one was named Olla Illach, the other Olla Mulich, from the two Isles where they lived—(Olla signifies a Doctor). All their pleadings in Courts of Justice were in Gaelic ; and there is undoubted testimony, even as late as the old Parliament held at Ard Chatan in Arguileshire, in Robert Bruce's time, that Gaelic was the language of their debates ; of course it could not be an adulterated

rated language, much less alterable, when known now, as well as then.

Mr. Innes mentions an old chronicle from Kenneth Mac Alpin's time to Kenneth the Third, the son of Malcolm, before the year 1291, that was evidently wrote in Gaelic.—And he moreover adds, that Gaelic was spoken in Galloway in his own time.*

It is to be wished that Mr. Pinkerton may preserve his gravity on finding his friend Innes supporting the old Gaelic of his country: but what shall he say, when told that the aged bard's wish, and *cochag na strone*, or night owl, go as far back as the ages of hunting, as they contain not the smallest vestige of husbandry, or allusion to agriculture, or any of the modern arts of life, can be produced on it?

These Scots or Caledonians in Galloway remained longer unsubdued by the Scotch Kings than any other people among the subjects of the Kings of the Picts; being dissatisfied with the late overthrow, they retired into the remote corners in the South of Scotland.

* 1727.

Andrew, bishop of Ross, speaks of a history wrote by a cotemporary writer, under the title of *Chronicus Antiquorum in Gestis & Annalibus Antiquis Scotorum Brittonum*. This is still extant, and he mentions also the annals of the Picts and Scots, and these of so long a date, that they were esteemed old then, that is ancient, by an author who died before the year 1185.*

Nay, St. Gildas was born in Scotland, at Dumbarton, and Gaelic was his mother tongue. Cumineus, and Adamanus, both abbots of Iona, wrote, besides the History of St. Columbus, other Historical Treatises; and we know that these flourished 1100 years ago, and they wrote in Gaelic, † The above will be too much for Mr. Pinkerton to bear with patience; but there is no help for it. We shall hear a little more of his own account, no less disagreeable to the ear of the sensible reader, than Innes's remarks in favour of the Gaelic, are to himself.

‘ The Celts being natural savages, and regarded as such by all writers of all ages,

* Innes's Critical Essay, &c.

† Ibid.

‘ their

‘ their tongue was so simple whence they
 ‘ borrowed of all others ; our Celtic etymo-
 ‘ logists, ignorant of these facts, derive many
 ‘ words from Celtic, without suspecting the
 ‘ real truth, that the Celtic words are de-
 ‘ rived from them. Without a complete
 ‘ acquaintance with the Gothic dialect, no
 ‘ one ought to meddle with the Celtic ety-
 ‘ mology, else he will blunder in utter dark-
 ‘ ness.’

And, *pari passu*, one would as naturally think that the man who passes judgment so roundly on the Celtic, ought to be better acquainted with it than Mr. Pinkerton, who is grossly ignorant of what he condemns so unmercifully, being literally ignorant of the very meaning of the word Celt, as well as most other writers, as will appear on some future occasion ; *quæ culpæ soles, ea tu nefeceris ipse* ; besides the account is unnecessary, as to the Celtic, seeing the Gothic bears no similarity to it either in sound or sense. And Mr. John Tolland, in his collection of several pieces, observes, that without a thorough knowledge of the Celtic language and books, the Gaelic antiquities can never be
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set in any tolerable light with regard either to words or things, and that many words in Greek and Latin are illustrated by it. This last remark adds an additional splendour to the so long despised Gaelic.

Mr. Thomas Innes candidly enough confesses, that his ignorance of the Celtic language disqualifies him from being a proper judge of its antiquities. ‘That being a task,’ says he, ‘to which I must acknowledge myself very unequal, and which none but the natives, those of them *who are learned and skilled in their ancient language, (with the help of what is more authentic in their history,)* could, with any hopes of success, undertake.’ And yet Mr. Pinkerton, with all his ignorance, is bold enough to decide on the merits of this tongue, though truly as insufficient, but more impudent than Mr. Innes was.

‘But, says Mr. P. the Celtic is a savage language, or mixture of many others, so soft and undetermined in orthography, that, as Buchanan says of the etymology of his time, *ex quo libet quod libet fit*, you may make what you please of what you please.’

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That gentleman did not speak of the Celtic, but such languages as he himself knew ; and had too much sense to speak of a language of which he had but an imperfect knowledge ; and of course it is great presumption to make use of so high an authority to support an opinion so injurious to a tongue so truly expressive as the Gaelic. ‘ Perhaps,’ says Mr. Smith, ‘ there never was a language better adapted to poetry than the Gaelic, as almost all its words are energetical and descriptive of the objects they represent, and are also, for the most part, an echo to the sense.’ Harsh objects are denoted by harsh sounds, in which consonants greatly predominate ; whilst soft and tender objects and passions are expressed by words which bear some analogy to them in sound. The Gaelic language consists, for the greatest part, of vowels ; hence, in the hands of a skilful poet, the sound varies perpetually with the subject of discourse, and assumes the tone of whatever passion he is at the time inspired with ; and any person acquainted with the Gaelic, will acknowledge the justness of Mr. Smith’s remark.

Let us now hear Mr. M'Nicol, a perfect judge of it, as his opinion may also be depended upon. ' I have,' says he, ' a slight acquaintance, at least, of some ancient languages ; I understand a few living tongues, and I can aver, for truth, before the world, that the Gaelic is as copious as the Greek, and not less suited to poetry than the modern Italian.' Things of foreign and of late invention may not probably have obtained names in Gaelic ; but every object of nature, and every instrument of common and general use, has many vocables to express it, such as suit all the various changes that either the poet or orator may choose. To prove the copiousness of our language, it is sufficient to assure the public, that we have a poetical dialect, as well as one suitable to prose only ; that the one never encroaches on the other, and that both are perfectly understood by the most illiterate Highlander.

The chief defect in our language proceeds from what is reckoned the greatest beauty in other languages ; it has too many vowels and diphthongs, which, though suitable to poetry,

poetry, renders the pronunciation less distinct and marked, than happens in less harmonious, and consequently, more barbarous tongues. Some ignorant writers of the Gaelic of late, it is true, bristled over their compositions with too many consonants; but they are generally quiescent in the beginning and end of words, and are preserved only to mark the etymon.

‘ Yet still,’ adds P. ‘ every name that is
 ‘ thought to spring from the Celtic, may,
 ‘ with equal propriety, be applied to others;
 ‘ and I shall engage to derive them with
 ‘ equal fitness, from any tongue in the world,
 ‘ with the help of a dictionary.’ Fairly ventured, let us hear him!—‘ Suppose,’ (continues he) ‘ we should take the Spanish *sonada-chanca* & *ardid* for a specimen, and apply
 ‘ them to names in the Highlands, Arguile-
 ‘ shire; take *sonachan* & *ardmali* for instance,
 ‘ which start first to my eye, viz. *sonada* a
 ‘ tune, and *chanca* a jest; (*sonadachanca*,) a
 ‘ place where they used to sing and play;
 ‘ *ardid*, a stratagem, and *mal*, ill, where a
 ‘ conspiracy against Fingal was defeated.’

When it suits his purpose, he allows Fingal to have had an existence; in other respects, no such person lived, and the story of that hero is a falsehood of Macpherson's fabrication.

Here, however, this ambidextrous gentleman has failed in the very first trial of his skill, because both the sound and sense disagree with these names in Gaelic; for the signification of his first Italian word, which signifies a place for singing and dancing, is not more adapted to that agreeable piece of entertainment, than to all other parts over the North-west Highlands, musick and dancing being a great part of their pastime: but the real English is, a fortunate field; *ach*, a field, and *sonn* lucky or fortunate. He is equally unhappy in *aird mali*, for a plain field; *aird* is high, and *mali* the summit or face of that apex, and there is a *dall mbali* at the bottom of that eminence, where a parish church stands.

A C H

' Is a river in the old German language, and he applies this exotic *ach* to Auchter-tool, Auchinfleet, and Auchinleck.' This may be true with regard to the German *ach*;

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but ach in the Gaelic is invariably applied to a plain cultivated field, and never once to a river, as his Germans do.—Who knows but Mr. Pinkerton will be more happy in his choice of Gothic words? Let us try his

‘ ARAN,

‘ the name of a man, in Torfæi, *Aroe* an isle
‘ in the Baltic.’

But *Aran* in the West of Scotland derives the name from *Iar* west, and *Inn*, or *Innish*, an island, *Iarinn*; or, from bread, *Aran* in Gaelic, the isle being fertile in corn: it however takes its name from the first of the two.

‘ MULL,

‘ From Mol, a sound in Norway.’ But, on the contrary, that in Scotland has the name from a bank of sand or gravel collected by the sea billows, and is dry at ebb, where people may land from their boats. And the whole isle takes the name from a part, as Scotland is foolishly said to have derived its name from the few men of that appellation, who landed from Ireland in the south corner of Argyleshire, (*pars pro toto*).

‘ HARRIS,

‘ HARRIS,

‘ From Haar, high ; or Heroe, an isle in the (Baltic) coast of Norway.’ But *Heuruibh*, a hill, gave the epithet to Harris ; and that country in Gaelic is always termed *Heuruibh*, by all the people in Scotland who understand that tongue.

‘ LIEWIS,

‘ From the Lees, or lowest part.’ But this had its name from *Sorrachadb*, Sarah, a woman’s name, and is still a common christian one there, perhaps as old as Abraham’s time, whose wife bore that name ; that was originally the appellation given to the Long Isle in Scotland. It is known now by the word *Leose*.

‘ SKIA,

‘ Corruptedly called Skye, from Skua, one of the Ferroe isles.’ But that isle in the west of Scotland derived the name from *SKIA* a shield, *SKIAN* a dirk or a sword, and *NEACH* a people, *i. e.* *SKIAN-NEACH* ; these arms making up part of the dress of the inhabitants of this isle in hostile times, when arms and war were the daily employments of these warlike people, and so might

well be called SKIAN and NEACH—the people with the dirks or swords, skian-neach—and by no means from the Alatis of Buchanan and others, who called it the Winged Isle, on account of the many inlets of sea-lochs—for every other isle or coast-side is equally subject to these with Skye, though no people were more formidably accoutred with arms than the SKIAN-NEACH were; because they had not only their own feuds, but also the inhabitants of the Long Isle, stretching along on the West, North West side, and of Scotland on the East, to guard against, who were ready to break in upon their rich isle from every quarter to plunder it—And Mr. Pinkerton does not explain his Skua to form an opinion of it properly.

‘ DEE

‘ Is a Cumerag name, from water, and is Welch.’ Mr. Pinkerton may restore it back to the Welch when he pleases, as there is no river of that name in Gaelic;—but *Diann*, a river at Aberdeen, from the swiftness or rapidity of the stream—and another, *Donn*, from deep, a heavy running river within a mile of the *Diann* in North Britain.

‘ SUTHER-

‘ SUTHERLAND

‘ Is Gothic, because the Goths lived in ‘ the Orkneys.’ But Sutherland is not in the Orkneys, neither does it derive that name from the Goths, as shall appear more fully elsewhere—nor was it the original—and but lately the present Gaelic name of that country: but *Gallibb* and *Cattibb* or *Cattee*; in English, Caithness and Sutherland:—this last derives the name from the excellent Spearmen, *i. e.* *Saor Lannich* or East Lannies of Strathern (or Stirlingshire) of old.

‘ TAY

‘ Is by all appearance Gothic; Tavus, ‘ Tau, Au, or Aa, is a river in Germany.’ It is acknowledged that *Tamb*, is the deep sea, or main ocean in Gaelic, and the flow deep running river from *Loch Tamb*. Tay may derive its name from that source without seeking after it in Germany.

FORTH is perfect Gothic, *Fiorda*, a Firth. This is granted him, for Forth is not Gaelic; he may reserve it for the Gothic Piks, when they arrive. But this betrays Mr. Pinkerton’s ignorance. For *Bodotria* is the name given to that river by Tacitus, and the fol-

lowers of the Romans, from *bod* a boat, and *otter* a collection of mud and dirt cast into a soft heap, either by the sea or rivers, into any quiet corner of a loch, bay, or river, over which no boat can pass, nor man walk upon at ebb sea or low water. And the bottom of the Forth is perfectly impassable either for horse or footmen, in most parts of it, owing to the deep clay channel of 50 odd miles through which that water runs; and when it overflows its banks, there is hardly getting to a boat through the mud and dirt left behind it.—So much for the Forth.

But indeed Tacitus writes about this Bodotria in such dubious terms, arising, both from his ignorance of the country, and want of accurate information of the true name of that famous river; that one is at a loss to know whether he means not Clyde as much as the Forth, from the narrow isthmus that almost joins the two. For though he writes that, in the fourth summer of Agricola's command, *Glotta & Bodotria diverſi maris æſtu per immenſum reveſti anguſto terrarum ſpatio dirimuntur, quod tum præſidiis firmabatur,*

tur, atque omnis propior sinus tenebatur, sum-
motis velut in aliam, &c. the Bodotria and
 Glotta being separated by a peninsula;
 yet on the third summer, he writes that
 he met with new nations: *Novas gentes*
aperuit vastatis usque ad Taum, &c. which he
 laid waste as far as the Tay river (*Æstuario*
nomen est) *nationibus &c.* and what is surprizing,
 it is only in the sixth summer that we find
 him opposed by the Caledonians: *Ceterum*
æstate qua sextum officii annum inchoabat, am-
plas civitates trans Bodotriam sitas, &c.—*Infesta*
hostili exercitu itinera timebantur, prius classe
exploravit, &c.—*Ad manus ad arma conversi*
Caledoniam incolentes populi, &c.—*Fuit atrox*
in ipsis portarum angustiis prælium, donec pulsæ
hostes utroque exercitu, his ut tulisse opem; illis
ne eguisse auxilium viderentur, quid nisi paludes
& silvæ fugientes texissent debellatum illa victo-
ria foret. But though the barbarians were
 worsted in this hot engagement, they were
 not disheartened, as might well be expected
 from the bold unconquered Caledonians, in
 so much that Agricola found it convenient
 to go cautiously to work against them after-
 wards, as we may gather from what he re-

marks of their prudence, caution, and loud boasting: *Atqui illi modo cauti, ac sapientes, prompti post eventum, ac magniloqui erant* Thus it seems they were far from being dispirited by their late misfortune.

The only difficulty is, to find out the proper place where this engagement happened. Boetius, who follows and agrees with Cambden, draws a wall between the Esk to the mouth of the river Tweed, which, says he, Tacitus calls it *Taum Æstuarium*. But Sir James Dalrymple affirms, that the learned Cambden has been mistaken, when he says that Tweed was the same river which Tacitus called *Taus*, since it is plain from Tacitus his account that Taus was near the Grampian hills in Perthshire, whither the Romans, after they had beat the enemy, carried their arms through the country of Perthshire and Angus, and ordered the fleet to sail about the isle. Sir George MacKenzie is also of this last opinion.

It is however no unpardonable crime to differ in sentiments with these two learned baronets; especially when we find the first engagement with the Romans, the sixth Summer,

Summer, to have happened on the South side of the Forth, *citra Bodotriam*, and that Agricola drew up his forces opposite to Ireland, which must be understood either to be *Jura*, *Arran*, or *Bute* isles, for he could not mean the present Ireland, because the nearest to Scotland being 20 miles, too great a distance to strike terror into the inhabitants of it, while the other isles were within view of the army drawn up in Airshire, and the people might justly be alarmed by such a sight. Yet though the first skirmish happened on the sixth year, when he drew off his troops, and crossed Clyde in the first boat that he met with, and then passed into a country unknown before, he says, *Quinto anno nave prima transgressa, ignotas ad id tempus gentes crebris simul ac prosperis præliis domuit*; that is, after passing over at *Bad Ottir*, near Dunbarton, or the Clyde, he was then literally entered among the nations before unknown to the Romans; and after securing himself from the inhabitants as well as he could, he might be engaged on the sixth Summer, not on the fifth, as above, almost in the very mouth of the harbour, by the fierce people, who had collected

collected their forces to prevent his marching through their country.

I am therefore more inclined to join Cambden, than the learned Baronets ; because it is not probable that so cautious a General as Agricola would venture his forces at first into the heart of a strange country, in the most dangerous part of all Britain, and so far removed from any assistance from his friends in case of a defeat, or destruction of his fleet, by enemies so terrible as the unconquered Caledonians : he being about 80 miles in that case from the provinces, and on the North of the Forth, with almost impassable forests, mountains, swamps, and rivers, all within the power of the enemy, who would throw every block in his way, and even remove their boats from the Forth, to render their passage over that large river impracticable, and almost impossible, in case of misfortune ; a thing naturally to be expected when encountering the high-spirited Caledonians. Whereas his landing his troops at the Tweed, or rather farther up the Forth, though he should meet the enemy, as we find he did, and even
he

be worsted by them ; yet he was in Valentia, where the Romans had friends, and where he might recover himself without running the risque of total destruction ; as his landing at the Firth of Tay, between Angus and Fife, might be attended with.

Besides his advancing up to the isthmus near Stirling, along the river Forth, while he was safe, he was also as near the Grampians, much nearer Air, to frighten the islanders, and in fact at the mouth of the *Taichica Vallis*, or Monteith, called in Gaelic *Stra Tauich*, where the rivers Teith and Forth join, and gave a name to the whole valley on the sides of the Forth ; whereas the Strath above the Tay is called Strathern, *Vallis Ernica*, a name well known now, as well as then. Had the above Baronets known this, they certainly would not imagine that the General would act so inadvertently, and even foolishly, by landing so far North, then marching his troops 100 miles to the South, to Airshire, and the year after return back to Strathern to fight with Galcacus about Stonehive in Angus shire.

No,

No, surely; he certainly landed on the South of the Forth, and gradually marched Northward by Camelodunum, and Stirling, or Alloa; these large cities, as Tacitus writes:—then to Ardoch, where he made a camp; and afterwards to Strathern, where he made another on the plains of *Dealgenrofs*; and from thence towards the East Sea, where he might meet his fleet, on board of which he placed his forces, after fighting with Galcacus at the foot of the Grampians.—But we shall return back after this digression, to enquire into the true name of the Forth.

And the real name of that river was, and is still, in Gaelic, *POULL, UISC A PHUILL*, and derives its name from the source; it discharges its waters into another river at *Abberfoil*, a parish in Perthshire well known by that name. And several gentlemen's seats receive their names from it; from the source almost to Edinburgh.

About 14 miles below the above parish stands Wester Poull Aird; four miles farther down, we meet with Easter Poull Aird; below

low this, one meets with a Mid Poull Aird. This (*Aird*) signifies a house of entertainment or hospitality for passengers, in case they were late, or prevented from passing the ferry by times. — About four miles west of Stirling, beside the river Poull, lies *Loch Taobh Phuill*, called Lochtafill. — There are twenty-four miles of water between the castle of Stirling and the town of Alloa, a space of four miles only by land. The meanders or links of the river Forth present the eye with the most beautiful landscape on earth from that castle. Among the gentle heavy windings and turnings of that large river, *Fallihn*, or *Poull Linnidh*, a deep lake, and Cook's Pows, or Poull, are two famous places well known to have derived their names from the river *Poull*; and below Falkirk, another gentleman's seat of the name of Bruce stands, and called Bofoulls, or in Gaelic, *Be* a town, and *Poull* the river; all these on the bank mark the name of the river, and are facts that cannot be controverted, at least overturned by Mr. Pinkerton.

Boetius

Boetius remarks, that the more pure and genuine reading is found in an old copy of Tacitus. *Ampla civitas trans Badotriam sita*: this is the literal Gaelic, free from corruption, *Bad-ottir*; and very probably Camelodunum on the South of the Forth was the city alluded to, for the Romans had not then crossed over the river Forth, or Poull. Therefore Stillingfleet calls Clyde the Otter, which is more probable, because there is a ferry-boat by Dunbarton called Otter Ferry or Bad Otter, over which Agricola with his Romans passed, after he had drawn off his army from the coast of Air, where they were drawn up as if to terrify the people of Ireland with an invasion, or rather the little Isle of Arran or Isla, (for it is impossible as above he would mean to frighten the inhabitants of the present Ireland, an island at a distance of more than 20 miles from the nearest part of Scotland, from whence the eye could not see a man nor an army): and by this ferry-boat there stands a hill called *Dun-Ottir* a little way from the castle of Dunbarton. There is another *Bad-Ottir* about three miles from

from the mouth of Loch-finn, in Cowal, with many more that might be specified, had not these been sufficient to convince Mr. Pinkerton, that the name in every point of view has been misunderstood and misapplied by others as well as by himself; so that here he has erred in good company, so much for his comfort!

‘ GRAMPIANUS,

‘ Surely from Gram, a town in Norway.’
Worse and worse!—for instead of a town, the Grampians of Scotland are hills, *i. e.* *Garabh-Bheantibh*, rugged hills.

OCHILL,

‘ This name is Welch, from High Ochill.’
But those in Scotland receive their names from wood, and hill—*uchdan wacher*, always applies to a little hill; *direadh re uchdan*, mounting the hill or eminence. And it is clear that the beautiful Ochil-hills in Scotland were covered over with wood, as is known from the vestiges of it to this day. Wachd-Coill, contracted Ochil, the woody hill; for *caill* is wood, and *uchd* an hill, *uchd-caill*; and there is a town in its vicinity
named

named *Ochterarder*, that is, *wach ar ardan*, a town on the summit of an eminence or rising ground in Perthshire.

‘ LONDON,

‘ From *Lond*, a grove, *i. e.* a town in a grove.’ Why not the name that was originally given it? as LON and DUN; the first signifies a store of provision, and the latter the hill on which the said store was laid out of the boat, either at Tower-hill, or Fleet-street hill; for Ludgate is precisely LOD or FLOD a fleet, and *geott* an inlet of the river; and it is well known that the fleet passed up to the head of Fleet-market once, though now the *geott* is covered over with an arch, over which the market stands.

Edward Llhyd and others are too honest to arrogate to themselves names not to be met with in the Welch or English language, and acknowledge these names to belong to the original inhabitants, who certainly spoke Gaelic, as the above names are well known by the inhabitants of North Britain to this day, and many more such to be met with over all England and Wales, and totally unknown to the present inhabitants.

‘ ABBIR,

‘ ABBIR :

‘ Here follows a world of Abers, as
 ‘ Aberfoil, &c. both in Scotland, Germany ;
 ‘ and Gothland, (and Mr. P. has exerted
 ‘ his ingenuity to make them answer other
 ‘ purposes, than their meaning in GAELIC ;
 ‘ last of all, he gravely tells his English
 ‘ reader, for it is impossible he should ima-
 ‘ gine that any judge would believe him,)
 ‘ this poor Aber, which has been tortured
 ‘ into so many meanings, is absolutely the
 ‘ German Ubber, *beyond*, and means a
 ‘ town beyond a river.’ After so decided a
 judgement, it would be in vain to tell
 this pragmatic gentleman, that in Gaelic
Aber uniformly signifies the mouth of a
 river where its waters are discharged into
 the sea, loch, or some other river, and
 not once used for the preposition *beyond*.

‘ BAL :

‘ As Balmerino, Balcaras. This is ano-
 ‘ ther word that would puzzle the most
 ‘ profound etymologists, says he, to deter-
 ‘ mine *if really* Celtic or Gothic. Nothing
 ‘ is more certain than that the Icelandic,

F

‘ or

‘or Gothic, is a town or village’. This is granted him—but we see no reason for borrowing from the Goths, as the Celtic is so compleatly supplied with *Ba*, *Bo*, and *Bal* of their own, as well as of others, without calling in foreign aid from these countries.

‘ DAL

‘ Seems to be equivalent to *Bal* in Scotland, as Dalrymple,—so also in *Norway* and *Denmark*.’ But though Mr. P. misleads his English reader, I defy him to do so to a Highlander, who is certain that *Dal* is not once applied to a town, but always to a beautiful plain field at the head or end of a promontary, or angle cut by a river, as DALCAN ROSS—Dealginross in Perthshire, where a Roman camp is to be seen.

‘ KIN,

‘ As *Kinkell*; these are not similar to names in Wales or Ireland, and will of themselves turn this point quite the other way. For there are 30 of them in England, and only *Kinsale* in all Ireland, as may be seen
‘ in

* in the Index Valaris. This was the place
 * from whence formerly the king failed.' Ay,
 where is Kiniburrow, near Cork? and Kin,
 a burrow of Carrig, and another Kin, of
 Boyle? and Kinlis, *i. e.* CEAN LISE,
 the head of a garden, or fertile field in
 Meath? This Fickle Index has betrayed
 poor P. into a snare, and no wonder by
 placing such confidence in it, he should
 fall into the ditch—as his leader was as
 ignorant of this KIN, as he is himself.
 Wo is me, then, the scale is turned upon
 himself, like a man's head broke by his
 own staff, for *Kin* and *fale* signifies the
 head, or end of a salt water loch, and *Kin-*
kell in Scotland, is the end of a wood,
Cean-coill.

‘ ERSKIN

‘ Is the very same thing, with Kinsale;’ (it
 is supposed so,) but it is no such matter
 in fact; but AR, upon, and SKIAN, a
 dirk or knife, the head of a wolf, upon
 the point of a dagger, or sword; and few
 kings ever failed with pleasure on such
 a vehicle; and all put together exposes

Mr. P. the more, like the monkey, the higher it climbs, the barer its tail appears, and of course the more laughable to the spectators.

‘ FORR :

‘ This word is uncertain ; as Fordun.’ But in Gaelic it is by no means uncertain, being equivalent to FARIDH, watch, and DUN, a hill, *a watch hill* to spy the enemy, something like the Norwegian *Gok man* on his watch tower.

‘ Two thirds of the names of the *Ebudæ* Islands and Highlands, are infallibly Gothic.’ Here Mr. P. thought that his going to the remote *Ebudæ* would infallibly screen him from detection ; but he happens to be unfortunately mistaken ; for the assertion is absolutely denied, and the author ought to know better than Mr. Pinkerton, or even his Atlas, and Gothic Dictionaries ; for he not only was long in the country, knows the language, and was born in Scotland, where the Gothic is unknown, but the GAELIC perfectly familiar to every ear there, where the language

guage is spoke, and ought, on that account, to gain more credit than any man who is a perfect stranger to it, however impertinently presumptuous; and Mr. P.'s placing *Sky* among the 5 Ebudes; an Island 36 miles distant from these Isles, which are known to be contiguous to one another, may satisfy any discerning reader, how much he takes upon him above his knowledge, or any good authority which is sufficient to convince people of his gross mistake. And further, the author, from his own knowledge, maintains, in direct opposition to Mr. P. that except the smaller *isles, forts, bays and landing-places*, there are few, if any Gothic words used in common conversation, even among the vulgar, who could not conceal, nor equivocate, if any such were mixed with their language; so that the *Danes*, though they resided long there, have made no alteration in their language, or the names of *mountains, rivers, straits, valleys, and rocks*, with fresh and salt water *lakes and lochs*, which also are mostly Gaelic; and this is assuredly the case

in Scotland, and more particularly, when neither *Danes*, nor *Romans*, nor *English* would be allowed to keep possession by force of arms, to adulterate their tongue. Thus Mr. P's 12000 names in Scotland, of which he says 30 only are *Welch*, and not above 50 *Irish*, on the *north*, *south*, and *east*, with his 2000 *Gothic* words in the *west*; may in a great measure be laid up in the great Atlas until the *Gothic Piks* are fully established there to make use of them.

We shall follow him some farther to be informed that he dwelt on this matter, ' because Celtic etymology is become the frenzy of this shallow age; and I shall remark, ' before quitting it, that by Gothic names, ' I mean, says he, such whose form is Gothic, ' and may be traced in the northern kingdoms, *Germany* and *England*;' and he concludes with a hope that he has satisfactorily answered the whole arguments. Here he does not tell us whose arguments he thus belabours, only it is to be supposed he means those of the two Mr. Macphersons, and thinks his English readers, because ignorant
of

of the *Celtic*, will rest as much satisfied, though as little edified, as any old woman is after hearing mass performed in Latin, and yet she seals the service with an Amen.

We venture to affirm and predict, unless his promised history of Scotland be worded more cautiously and supported by better authority, than his enquiry is, that he will gain few profelytes among readers of taste and learning, to adopt his principles, even with all the aid that his atlas and lexicons can bring to his assistance.

And tho' we are heartily sick with following this strange medley of impertinent vocables of his ; yet the kind indulgence of the reader is solicited, while an attempt is made even without the aid of dictionaries and lexicons to show Mr. P. that *Celtic* names might with as great propriety be quoted from the *Chinese*, *Japanese*, *Tartars*, the wild inhabitants of *N. and S. America*, *Arabia*, or even from the Greeks and Romans, as from the Goths, &c. as we are a little better acquainted with the two last mentioned, than with any of the others, we

shall venture to make the trial, by way of experiment between the *Latin* and *Gaelic*, then take the same method with the *Greek*; and after comparing a few vocables with a sentence from each, it is to be hoped that the sound and sense, and almost the spelling, will be more adapted to each other than either the Gothic or German is to the Celtic.

As we have already remarked that mountains, rivers and proper names, are allowed to be the most unalterable, we shall begin therefore with the

Latin.	Gaelic.	English.
<i>Mons,</i>	<i>Mon,</i>	a mountain.
<i>Montes Albini,</i>	<i>Monti Alabinich,</i>	Albion mountains.
<i>Grampiani Montes,</i>	<i>Garabh Mhonti,</i>	rugged mountains.
<i>Amnis,</i>	<i>Ambuin,</i>	a river.
<i>Tiber,</i>	<i>Tober,</i>	a spring well, a deep river or source, from whence a river takes the name.
<i>Canes,</i>	<i>Cainn,</i>	dogs.
<i>Equus,</i>	<i>Each,</i>	a horse.
<i>Gallus,</i>	<i>Cailleach,</i>	a cock.
<i>Taurus,</i>	<i>Taura,</i>	a bull.
<i>Arma,</i>	<i>Airm,</i>	arms.
<i>Vir,</i>	<i>Fer,</i>	a man.
<i>Bos,</i>	<i>Bo,</i>	an ox, or cow.

Heres,

Latin.	Gaelic.	English.
<i>Heres,</i>	<i>Eire,</i>	an heir.
<i>Dux,</i>	<i>Deuc,</i>	a duke.
<i>Comes,</i>	<i>Compan,</i>	a companion.
<i>Princeps,</i>	<i>Priunsa,</i>	a prince.
<i>Deus,</i>	<i>Dia,</i>	God.

Let us now try a sentence ; and this is more than what Mr. P. durst venture on.

LATIN.

Cano virumque arma, ab oris Trojæ.

GAELIC.

Caninim fer cu arma, bho oir Traagh.

ENGLISH.

I sing of the hero, and arms, from the coast of Troy.

We shall next try whether Homer, &c. understood the Celtic.

Greek.	Gaelic.	English.
<i>Μονος Ιδα,</i>	<i>Mon Idi,</i>	a hill in Perthshire.
<i>Μονος Καυκασος,</i>	<i>Mon Chamfay,</i>	a hill in Stirlingshire.
<i>Τυραννος,</i>	<i>Tigbearn,</i>	a laird, tyrant.
<i>Ηερκυλες,</i>	<i>Hircle,</i>	Hercules.
<i>Παρις,</i>	<i>Parick,</i>	Peter, a Trojan.
<i>Μενελαος,</i>	<i>Ma lane,</i>	M'Millan.

Greek.	Gaelic.	English.
ΗΕΚΤΟΡ,	<i>Eachan,</i>	a Trojan hero.
ΠΕΝΕΛΟΠΕ,	<i>Penelope,</i>	a woman's name.
ΗΕΛΕΝ,	<i>Ellen,</i>	a woman's name.
ΓΑΛΑΤΕΑ,	<i>Galatea,</i>	a wanton girl.

Hector, advising the Grecians and Trojans to allow Paris and Menelaus to decide the controversy by single combat, addresses them thus :

ΚΕΚΛΕΥΤΕ ΜΕΥ ΤΡΟΗΣ, ΚΑΙ ΕΥΚΥΗΜΙΔΕΣ ΑΧΑΙΟΙ.

Clunibh mi Thraerin cu oig na minchos 'mbie Wyii, i.e. M'Kay's.

Hearken to me, Trojans, and ye well-booted, or limb'd Grecians.

ΟΚΕΑΝΟΣ ΘΑΛΑΣΣΑ, *nCuan Sallack*, or (boisterous) ocean.

Was I to look into Dictionaries and Lexicons, perhaps Virgil or Homer might be introduced speaking *Gaelic* in the *Æneid* and *Iliad* ; but from this hasty specimen, it is referred to any judicious reader, nay, even to Mr. P. himself, whether the parallel given has not a more striking likeness than any of his names ; and had he ventured on a whole sentence of his Gothic language, to compare it with *GÆLIC* or English,

English, he certainly would cry out *Pec-cavi*, after exposing the shocking dissimilarity, as well in sense as in sound.

And though the Romans resided in Britain for four centuries, it would be thought impertinent, was an attempt made to convince the reader, that either borrowed their whole language from the other, because a few vocables and sentiments are alike in sense and sound.

Mr. P. still goes on in his own humour of railing against the *Celts*. ‘ The *Celts* ‘ being indeed mere savages, and worse than ‘ the savages of America, and remarkable ‘ even to our own time, for a total neglect ‘ of agriculture themselves, and for plundering their neighbours.’ That this outrage is no less futile than fallacious will be obvious to any person who travels either by land or sea along the west coast or the isles of Scotland, where many stately edifices have been raised by the industrious inhabitants, both on the coasts as well as in the isles, where also every other species of
improvement,

improvement is carried on with judgment and taste.

And their great improvements in agriculture are known in London from Dr. Johnson's account of the improvements he saw in the Isle of Coll: even in the western Ebudæ; one or two of the first farmers in North Britain reside, Mac Donald of *Boisdale*, whose polite accomplishments few can excel, supports 60 or 70 families on waste lands, that formerly did not yield ten marks to his father of yearly rent; besides he has much lands inclosed within his own elegant policy, which was equally useless to his father. This gentleman not only raises the finest wheat, but makes it into flour in his own mill.

Even Mr. Knox, in his tour, also reprobates the foolish assertions of Mr. P. respecting the great improvements made every where over the West Highlands and Islands, and writes from his own knowledge, and not from information, which is the most certain of any. Roots, says he, vegetables, fallads, and common fruits can be raised on
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the west coasts and islands of North Britain in any quantity. Their kail and cabbage are only exceeded in delicacy by their turnip, which for its flavour, and the fineness of its grain is presented raw at genteel tables, with fruits, wild berries, with fine dulce, slack, admirably well dressed by way of desert. Potatoes are very plenty through the whole highlands. A small portion of lime, or shelly sand, where cut, or cast ware cannot be had for manure, brings forward a plentiful crop, and of a quality greatly superior to those that are raised on richer soils.

In the islands and on the west coasts of Scotland, great quantities of kelp are manufactured by the industrious inhabitants, (these are not the indolent savages of Mr. P. surely not, he must mark out their lurking places of abode;) and the profits arising from the kelp made by these industrious people, are extremely advantageous to the possessors of these coasts, whether proprietor or tacksmen.

And

And such of them as answer the savage description given by Mr. P. so foully illiberal, if he means the better sort, are limited to a very few of that class. It is true there are some thieves of cattle in these extensive countries; but not numerous, nor so dangerous, as in other places, either about large cities in Scotland, and through many parts of England; but few pick-pockets to steal a purse, or take a life for it, reside there. That low practice a highlander would spurn at the thought of: and Mr. P. might travel over hills and dales in the highlands, and sleep in the desarts, or by the way side there, and he would after he awoke find that his purse was safe, and his person untouched by the savages he calls plunderers; this is more than he can tell where he is; nay, nor at Edinburgh, though he resided there. And to brand a whole people for the crimes of a few only is a cruel piece of iniquity in any author. Whoever reads Lanne B.'s travels in the Hebrides, there he will find the most industrious commoners
in

in Britain, without exception or disparagement to others, fully described.

‘ Again Mr. P. seizes the two Mr. Mac-
 ‘ phersons by the collars for considering
 ‘ themselves of the old highland race,
 ‘ and opening their mouths like scana-
 ‘ chies as they are, and swallowing up the
 ‘ Picts at one mouthful with their history,
 ‘ and converted them into *Scots* and *Celts*,
 ‘ and also denied all the Pictish history: but
 ‘ the grand characteristic of the *Celts* is to
 ‘ put *falsehood* for truth, and truth for *false-*
 ‘ *hood*. This man was a Doctor of Divi-
 ‘ nity, and yet if he had used the same li-
 ‘ berty in private business, which he has
 ‘ done in his history, he would have been
 ‘ set in the pillory, and no wonder, though
 ‘ he wishes the destruction of Innis’s his-
 ‘ tory, to make *Ossian* and *falsehood* triumph.

In answer to this abuse of Mr. P. against the Macphersons and the *Celts*, I must apply Mr. Mac Nicol’s rod of correction to scourge him into good manners, as he did to Johnstone on a similar occasion, and leave with him to consider of his danger. Such

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an invidious charge as *lying* is the last thing that a gentleman should be abused with. And to bring forward such an accusation without proof to establish it, is a ruffian mode of impeachment. Doctor Macpherson was incapable of acting so basely, tho' Mr. P. is void of candor, and good manners. The indelicacy of such language is obvious; a gentleman, says Mr. Mac Nicol, would not have expressed himself in that manner for his own sake; a man of prudence would not have done so for fear of giving just offence to Mr. Macpherson. He seems to have been careless about the reputation of the first of these characters, and the malignity of his disposition seems to have made him overlook the foresight generally annexed to the second; though he was bold in his assertions, he was not equally courageous in their defence. His mere allegation on a subject he could not understand was unworthy of the notice of the gentleman accused; but the language which he expressed deserved chastisement. And men, who break in upon the laws of good manners,

ners, have but a scurvy claim to the protection of any other laws. Mr. P. has then exhibited this specimen of his rancour to no other purpose, than either to gratify the prejudiced, or impose on the weak and credulous.

Saxo Grammaticus, Mr. P.'s great favourite, in direct opposition, gives a most favourable account of the honour of the Gaels, and their extreme reluctance to falsify, or break their word, and narrates a melancholy account given of a murder committed in mistake by a tender husband on his dearest lady, and the difficulty to which the King was put to, both to keep his word and oath, and preserve the life of a miserably unhappy son-in-law. Nothing, says he, but violence makes a King of the Scots break his oath, for every tye is on him—*Trakebat itaque regem hinc, in filiam pietas, in generum amor, inde charitas in amicum, preterea juris jurando firmitas, ipsa quoque mutue obligationis religio, quam violare nefarium erat.* Thus we find a sample of real honour between pity to-

G

wards

wards his daughter, and love to his son-in-law, from thence charity to his friend, besides the strength of an oath, which religion herself desires not to violate, (being an obligation that is mutual,) and makes a breach truly nefarious: had Mr. P. known the better part of these people, his rage against them would become less violent. And moderation arising from known truths would have rendered his writings more admired *.

After describing the difference between the highlanders and lowlanders, Mr. P. adds, ‘ in mind and manners the distinction is marked.’

‘ The lowlanders are acute, active, industrious, free; the highlanders stupid, indolent, slavish, foolish, fawning; the former in short have every attribute of a civilized people, the latter are absolute savages, and will continue so till the race be lost by mixture. In vain do we dream of building towns in the highlands, if peopled with highlanders, they will be in ruins in less than a century. Had all the

* Gaudentius Merula de Gallorum Antiq. 1538.

‘ Celtic

' Celtic cattle emigrated some centuries ago,
 ' how happy had it been for that country.
 ' All we can do is, to plant colonies among
 ' them, and by encouraging emigration try
 ' to get quit of the breed. The *Celts* are
 ' mere savages, most tenacious of their
 ' speech and manners. Mr. Macpherson
 ' will have it, that Saxon merchants intro-
 ' duced the English tongue; what a bull!
 ' no, nor the nobles that followed Malcolm
 ' 3d; nor the many prisoners taken by him,
 ' nor the 50 boroughs erected for the English
 ' in Scotland, anno 1070; even though
 ' every family had one or two servants from
 ' England: but it is the trade of all the *Scots*
 ' *Antiquists* to fight against all authority,
 ' truth, and common sense: one would
 ' have thought that some one of them
 ' would have stumbled on the truth; I
 ' have already shewn that the *Picts* were a
 ' Gothic people.' Then he goes on to
 shew the superiority of the Gothic tongue,
 though he does not know five sentences of
 it. But nothing is too arduous for him,
 provided the *mobile vulgus* do but applaud

him for his ability at railing, (an excellent quality commonly acquired at Billingsgate and such other excellent seminaries of polite learning;) as this gentleman hardly produces any thing that is new, but the same dull tautology constantly ringing in our ears; so a man is ashamed to silence him by urging always the like useless round of tautological arguments; a circumstance no way pleasant to the judicious reader. We must then only observe, that when a man traduces a whole nation, he ought to stand upon firm ground, for fear of a fall; but amidst such scurrility of incoherent words, there is not a single fact advanced to convince any man of the justness of these unmannerly assertions; but what he produces out of his own purse, and therefore unworthy of a solid answer.

But as these scurrilous effusions are poured out upon a whole nation, by way of revenge against the two Macphersons, the kind reader is again intreated to indulge the author a little, while he rehearses the advantages which the Rev. Dr. had from the
earliest

earliest period of life, respecting his education. As for Mr. James, his works can speak for him, and bear testimony in his favour; and if he thinks that his character, as a man of letters, will be affected by Mr. P. he is alive and able to answer for himself.

But as the Dr. whom a worthy clergyman testifies to have been a most learned and polite gentleman, whose knowledge as a scholar, and elegance as an author, reflects much honour on his country, seeing the Dr. I say, is now dead, and cannot retort on this enemy, the public may depend on the following account to be strictly true.

This gentleman was born in Skye, succeeded in his charge by his son, who is the 7th generation of ministers out of that family, and I have authority to say, that the first of them ranked among the Scottish Bishops. Skye, is an island within one quarter of a mile of Scotland, and not one of the 5 Ebudæ, as Mr. P. gives out. It is 54 computed, or 81 measured miles in length, and about 22 in breadth, extremely fertile, and beautiful; stored with the finest marble

above ground, marls, minerals, fossils, coals, and fuller's earth, as remarked by John Smith, in his memoirs of the woollen manufactory in the sixteenth century, and may be dug 5 or 6 feet under the earth and sandy hillocks.

There are two great proprietors over this isle, with many fine families of great vassals, that in point of antiquity in that isle will almost vie with the Lords or Lairds to whom it belongs. Such as the leaseholders of *Elean Riabhoch*, *Cor Chatchan*, *Unish*, *Ru*, *N-Dunan*, *Talisgear*, *Balmeanach*, *Ulinish*, and many more. Some of the vassals are Colonels, Majors, Captains, and Lieutenants. There are seven large parishes supplied by able clergymen. And even within ten miles only of this very populous isle, one meets with two *Sheriff*-deputies, and 8 or 9 Justices of the Peace, and a Baron Baillie, to keep up strict order ; and the rest of the island is equally well regulated.

The inhabitants, without exaggerating, are the most hospitable, conversable, and many of them the most learned of any men
of

of equal number, from any country of the same extent in Great Britain—exclusive of cities. It therefore can hardly be supposed that in such a society books would be wanting.

That independent of the proprietors' libraries, they have, at least most of them, fine collections of books, which the author affirms, from his own knowledge, and well chosen too, in their private libraries. Mr. Macpherson had his education in the Great academy of Skye, and was taught by his uncle ; who then had no superiors, and but few equals in classical knowledge in North Britain.

And not a few of his old pupils, to some of them Dr. Johnson bears testimony of their abilities, would compose Latin verses that would not dishonour Buchanan, and an epigram wrote by the Dr. is still extant, that will almost equal that gentleman's. It cannot then be once imagined that the Dr. with these early advantages on his side, in the happy neighbourhood of so genteel and learned a society of gentlemen, together

with his vicinity to Inverness and Aberdeen, and the friendship which all the Synod had for so learned a man, would want any book he judged convenient to call for; and having at the same time the libraries of his predecessors, with that of his father's, his uncle's, and his own collection of books at hand.

These are only a few of the advantages which the learned Dr. possessed; and yet Mr. P. has repeatedly told his readers, that his library was small, and his chance of acquiring knowledge limited. The malicious treatment given to all the other highlanders is beyond description erroneous. For it is true, as Mr. James Macpherson and every gentleman, who have travelled that country, acknowledges, that the extreme desire of acquiring knowledge, even from travellers, is perfectly just. They will follow for a mile any stranger they see on the road, and the author has seen one of these farmers, even in the midst of harvest, turn back with his horse and sledge, enquiring after news, and returned perfectly satisfied with the information

mation given him, though at the expence of his time, which might have been employed to better advantage ; and this frankness in asking and giving news is accompanied with extreme modesty and good manners, and they are cautious of giving offence to the strangers.

Even the west Hebridians will immediately go on board every vessel that comes into an harbour. And if long without seeing vessels in their harbour to bring news, they will at times go out to sea, after vessels that are passing by their coasts, for information ; and as most of these poor men have spent much of their time either in the army, navy, or mercantile line ; so it renders their conversation both agreeable and edifying ; and all these things principally arise from their acute penetrating disposition.

I am certain that it is not only invidious, but dangerous, to run comparisons between nations, and few men of real prudence will be guilty of an offence so obnoxious. Here, however, the author is provoked to make a stretch, which otherwise his natural disposition

position would revolt at the very thought of. Then, though he was born within sight of Edinburgh, and of course as much of a lowlander, as a highlander, he avers that the inferior class of lowlanders, whom Mr. P. so designedly extols for their superiority, will sneak off the road to avoid a travelling stranger; and sometimes, from blunt bashfulness, they will conceal themselves behind a park, or hedge, until he passes beyond their reach—and if he wants information, he must follow after them.

And it is a certain fact, that the writer met with one man of this last description in Fintry, a few miles from Kippen, in Dunbartonshire, who could not inform, or direct him to the house of a gentleman of note, that had stood for ages within six miles of the place of his birth; and declared that he never heard of such a gentleman, and bluntly told at parting, that the circle of his acquaintance had never extended beyond the narrow limits of the parish, church, and market. It is true, the commoners in general are more knowing

ing than this last mentioned, but still they have not the pleasing insinuating manner of the highlanders, much less their hospitality; and had not Mr. P. been too much confined within the narrow walls of some town or other, his ideas of the country people and their manners would lead him to express himself more guardedly, and measure merit more from the real, than imaginary actions of men.

In support of the advantages which Dr. Macpherson received in his youth, we mention one Campbell, from Harris, who was *cotemporary*, and probably a class-companion. This gentleman happened to visit Edinburgh a few days before a great trial of candidates for filling a vacant chair in that renowned University came on. Many learned men came forward, and these recommended by high interest, to dispute for so valuable a prize. Among others, in steps Campbell, though a mere stranger and without friends, having only his University credentials to recommend him. One would imagine his chance was but small under these circumstances;

stances ; and yet how will Mr. P. stare, when told that Campbell is reported to have gained the gown? *Nemine Contradicente*. And yet his volatile unsettled mind would not be bound down to the constant drudgery of attendance. He therefore immediately resigned the office to the candidate, whose merit placed him the next as best qualified, saying, that the honour of shewing what he could do, was all he required. This fact is said to be undisputedly true.

Nay, this same Campbell and another school-fellow, attempted boldly to introduce a new language in Skye, and they would converse with each other for hours in it. And doubtless, had the people adopted it, we would be told by Mr. P. that it was the Pikish tongue of old Scandinavia, which these learned men had preserved from oblivion.

This then was the country of Doctor Macpherson ; these were his advantages. These also are the accomplishments of the Gentlemen, with the natural sagacity of the commoners, or savages of Mr. P. in the
high-

highlands and isles ; and I challenge any man of honour, if acquainted there, to contradict the general truth of them. It is granted there may be a few of Mr. P.'s description, to be met with there, as well as elsewhere ; but such unprincipled exceptionable characters are marked out, and privately despised among the Gentlemen. But let not my words alone decide this matter. We shall hear what Dr. Johnson, and others, who were known to be impartial critics, wrote on this head, and their testimonies cannot be doubted. Dr. Johnson met with none of Mr. P's. savages, when he says, that a longer journey than to the highlands must be taken by the man, whose curiosity pants for savage virtues and barbarous grandeur.

Such a feat of hospitality as Raarfay, fills the imagination with a delightful contrariety of images ; without is the rough ocean, the rocky land, beating billows, and howling storm ; within is plenty and elegance, beauty and gaiety, the song and the dance. Our reception at Raarfay exceeded our expectation,

pectation ; we found nothing but civility, elegance, and plenty. The carpet was rolled off the floor ; the musician was called, and the whole company was invited to dance ; nor did ever fairies trip with greater alacrity ; the general air of festivity which predominated in this place, so far remote from all those which the mind has been used to contemplate us in the mansions of pleasure, struck the imagination with delightful surprise, analagous to that which is felt at an unexpected emerfion from darkness to light. When it was time to sup, fix and thirty persons fat down to two tables, after which began the *Erſe* songs. More gentleness of manners, nor a more pleasing appearance of domestic society, is not found in the most polished countries.

In Raarfay, if Mr. Johnſton could have found an Ulyſſes, he had fancied a Phæacia. In ſhort, ſays he, I ſaw not one in all the iſles, whom I had reaſon to think either deficient in learning, or irregular in life, but found ſeveral with whom I could not converſe, without wiſhing as my reſpects
increaſed,

increased, that they had not been Presbyterians.

The conversation of the islanders is inoffensive, and there is no disaffection at their tables; I never heard a health offered by a highlander, that might not be circulated within the precincts of the king's palace.

We shall now hear Mr. Boswell's account of the highlanders. He tells us, that when Dr. Johnson was so delighted with the scenes of elegance and entertainment he met with at Raarfay, that he said, I know not how we shall get away.

Here both make honourable mention of Mr. Murchison, factor to Mac Leod at Glenelg. When they passed his house, unnoticed by that gentleman, he sent a bottle of rum and sugar to Dr. Johnson and Mr. Boswell, as they could not be so well provided for at the ferry-house, where they put up, and acquainted them in his polite card, how sorry he was that he did not hear of them till they had passed his house; otherwise he would have insisted on their passing that night there.

Such

Such extraordinary attention from this gentleman to entire strangers deserves the most honourable commemoration; most gentlemen in the north-west of Scotland are of the same generous disposition with this honourable man respecting hospitality; nay, and they are hurt when strangers pass by without giving them an opportunity of displaying marks of friendship and attention.

Dr. Johnson was equally well pleased with his entertainment at Mr. Mackinnon's in Corichatchan in Sky, at Mr. Macdonald's, Kingsborough, at Mr. MacLeod's of Ulinish, and at Dunvegan Castle; and said there seemed to be no jealousy, nor discord at Raarsay, and the gaiety of the scene was such, that Mr. Boswell himself doubted for a moment, whether unhappiness had any place in that family.

Nor were they less satisfied at Talisgear: Colonel MacLeod being bred to physic, had a tincture of learning which pleased Dr. Johnson; he had some very good books; he remarked, that he had
found

found a library in his room at Talisgear ; and observed, that it is one of the remarkable things of Sky, that there were so many books in every house he had visited in that isle, and Colonel Mac Leod's lady had all the polite refinement of the continent.

We shall next hear the remarks made on their learning. Being informed, says Mr. Boswell, that the Rev. Mr. Donald Mac Queen was the most learned man in Sky, and a cotemporary with Dr. Macpherson ; we were favoured with a letter of introduction to him by the learned Sir James Fowlis ; we found him a decent old man, with his own black hair, cautious and rather slow of speech, but candid, sensible, and well informed, nay, learned. Dr. Johnson was pleased with him, and said, this is a critical man, Sir, there must be great vigour of mind, to make him cultivate learning so much in the isle of Sky, where he might do without it. It is wonderful how many of the new publications he has. His brother was the fourth generation of mini-

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sters

sters of his family in the parish of Snifort, and both of them joined and bought books from time to time; such books as had reputation.

Mr. Mac Queen repeated passages of Ossian, out of the original, and told Dr. Johnson that he heard his grandfather had a copy of it; but that he could not affirm that Ossian had composed all that poem, as it is now published; but Johnson contended against the authenticity of it, and maintained that as good an epic ode could have been composed out of the old songs of Robinhood, as out of Ossian's; such was his prejudice against the production, that he would rather allow Macpherson to possess the honour of that performance, than agree to its antiquity, a few passages excepted.

At Ostig, the Rev. Dr. Macpherson's own house, he found a closet stored with books, Greek, Latin, French, and English belonging to the learned doctor, a man of distinguished talents; Dr. Johnson looked also at a Latin paraphrase of the Song of Moses written by him, and published 1747
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in a Magazine of June, and said it does him great honour, he has a great deal of Latin, and good Latin too, continues he. The Dr. read another *Latin ode* which he wrote when minister of Barra, where he resided for some years, and thought himself buried alive among barbarians, esteeming that isle inferior to Sky, his *natale solum*, that he languished for its blessed mountains.

*Hei mihi; quantos patior dolores,
Dum procul specto, juga ter beata
Dum fœræ Barræ steriles arenas
Solus aberro.*

*Ingemo, indignor, crucior quod inter
Barbaros Thulen lateam colentes.
Torpeor languens, morior sepultus
Carcere cæco.*

After wishing for wings to fly over to his dear country which was in his view, from what he calls *Thule*, as being the most western isle of Scotland, except *St. Kilda*; and after describing the pleasures of society, and

the miseries of solitude, he at last, with a becoming propriety, has recourse to the only sure relief of thinking men; *sursum corda*, the hope of a better world, and disposes his mind to resignation.

*Interim fiat tua, rex, voluntas
Erigor sursum quoties subit spes,
Certa migrandi solimam supernam,
Numinis aulam.*

And he concludes with a noble strain of orthodox piety.

*Vita dum demum vocitanda vita est
Tunc licet gratos socios habere,
Seraphim et sanctos triadem verendam,
Concelebrantes.*

It is to be feared that Mr. P. even with the aid of Jeffrey of Monmouth, would not half equal this beautiful Saphic ode—Ah! Pinkerton, Pinkerton!—for shame!—here is much more learning than expected.

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The Dr. when taking leave of these people, said he should never forget Sky, and returned thanks for all their civilities to him. Mr. Buchanan regrets much that Mr. P. was not of that party; in which case, he believes, we would have heard nothing of Celtic savages.

The friendly attention paid to them by the young Laird of Coll, who accompanied them from Sky, when they arrived at his house, in the island of Coll, was singularly kind. The Dr. paid a visit to the Rev. Hector Mac Lean, of *Coll* and *Tyree*. This gentleman being about 77 years of age, a decent ecclesiastic, dressed in a full suit of black, and had as much dignity as the Dean of a Cathedral in his appearance; he was learned, and had a valuable library, as the Dr. writes.

The ministers in the islands, and highlands, had attained such knowledge as may justly be admired in men who have no motive to study; but generous curiosity, or what is still better a desire of usefulness, with such politeness as so narrow a circle of

converse could not have supplied, but to minds disposed to elegance.

Says Mr. Boswell, we were a night elegantly entertained at the house of the Rev. Mr. Niel M'Leod, in Mull; and Dr. Johnson said, that he was the clearest headed man that he had met with in the western isles; even though they had from time to time their intelligence facilitated, and their conversation enlarged by the company of the learned Mr. M'Queen, minister in Skye; whose knowledge and politeness gave him a title equally to kindness and respect. 'Indeed, the civilities,' says the Dr. 'that we met with at every place would be ungrateful to omit, and tedious to repeat, during the course of our travels in the Hebrides.'

So much for the better sort of the natives : we shall take the Dr.'s opinion of the inferior class, seeing that also may be depended upon, from his mouth, being naturally disposed against partiality in their favour, without just reason to prompt him to it. Both the highland servants whom we hired from Inverness gave satisfaction, being civil and
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ready-handed. 'Civility,' says he, 'seems part of the national character; every chieftain is a monarch; and politeness, the natural product of royal government, is diffused from the laird to the whole clan.

Were I a chief, I would dress my servants better than myself, and knock a fellow down, if he looked saucy to a Mac Donald in rags; but I would not treat men as brutes. I would let them know why all my clan were to have attention paid to them; I would tell my upper servants why, and make them tell it to others.' Here the Dr. would act like a man of honour and humanity; and it is a pity that Mr. P. had not discovered the same benevolence to the clans so much injured by him. The above, it is hoped, is sufficient to convince him of his ill-judged asperity, and in some future performance will force an apology for it, and impute the whole to his ignorance of their real worth.

We now leave with any gentleman of candour and humanity to judge of the man, who would out-face truth so unguardedly

by his abuse of a whole people, so brave as the highlanders are known to be, and that without provocation given.

‘ In the cold climate of Scandinavia,’ says Mr. P. ‘ the people did, as they still do, ‘ delight in gutturals and dentals: the climate has rendered their organs rigid and ‘ contracted; and cold makes them keep ‘ their mouths shut as much as possible.’ This is a strange account given of the Piks; if true, they remind us of the Troglodytes mentioned by Xenophon, who burrowed under ground, and spoke through their throats like sea-gulls.

That same account is sufficient to convince people that the Scots PECHS had not the most distant connection with such beings. On the contrary, *Tacitus* tells us, that, after the learned and eloquent speech delivered by *Galcacus*, so far from keeping their mouths shut, they opened them with a mighty shout of applause: *Excipere orationem alacres, et barbari mores cantu et fremitu clamoribusque dissonis*. Here the whole mouths of these formidably, fierce,
jarring

jarring people are widely opened, singing and shouting aloud, and no fear of cold air among those brave hostile heroes. Besides, they received the epithet PECHS from their labour and industry, as appeared from their workmanship. But the country of Scandinavia was so barren, that cultivation of the ground did not employ any part of their time so early. In every point of view Mr. P. will fail in his attempt to make the knowing world believe the Scots PECHS were descended from these PIKS.

Mr. P. leaves people in the dark with regard to the origin of the name *Pik*. But we can assure the reader, that the PECHS from Scotland received their name from labour and industry, and by no means from the Roman *Picti*; for painting the skin was peculiar to many other nations under different names. Nor did they derive their *Agnomen* from the PICTIDH of Dr. Macpherson, or plunderers,; for that epithet in all conscience was more applicable to the Scots (than to the *Picts*) who, according to himself, thought no shame of the profession,

fection, provided they had the judgment to form, with the spirit and address to execute it with safety.

The name was ironically given them by their Scots neighbours, who looked upon all kind of manual labour as unworthy of gentlemen; and oft preferred the plundering of the industrious PECHS of the fruits of their labour, to the hard drudgery of earning their own bread by the sweat of their brows.

In common conversation they are called PECHS (not *Pièts*) in Scotland, the very name in *Gaelic* given to working people to this day. *Caid mibbel no PEICH*, or *PEICHIN*? Where are the labourers, or workers? *Garim no PEICH ntaobb sho*, Call the labourers this way—is the language of a master, or overseer, through all the north-west Hebrides; so that the name PECH is always known to signify workers, where the language is well known and understood. As when a poor drudge in Harris is wore out with labour, the only sure tenure by which he can be allowed to keep his
little

little roof over his head in one place, he bemoans his own case by saying, *chá nurni sa pbeigh mi ni sfaid*—I am incapable to labour any longer. *Ha m-peigh ar mo chuir a dhi*—the work has killed me. *Co beafas sa pbeigh as mo leidh*—Who will stand out to work for me?

The first natural implement of husbandry is the *Piét* axe to dig up stones, and clear the ground of trees and roots, and to level heights and rugged spots. And in Gaelic, this tool is called PECHD or PECHAD, and those who work with it are nominated Peichs, PEICHARIN. And to this day in Harris, the poor labourers make use of it; being themselves almost in a state of nature, and their plantations nearly in the same state. And with this rude implement almost every species of work is carried on by these people.

With a small and lighter kind of PECHD, their potatoes are dugged up instead of using spades, the *rue* for dying red colour, and the *tormentil* roots for barking and tanning their leather are picked out of
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the ground ; with the same instrument they raise their dung, and fill their panniers and creels out of their houses, with a similar implement in one hand commonly the seawe is raised, and they hand it into their panniers, which they carry from the shore to their fields ; and also a root called *Brisgian*, *Maftroot*, which the poor natives frequently use instead of potatoes in time of scarcity ; in fine, with it they sharpen their *quern stones*, with many other purposes to which it is employed, just as the old *PECHS* on the east of Scotland did when in the same infancy of husbandry, as may be traced from analogy ; and therefore might justly be named, though ironically, from their implements of farming by their Scotch neighbours, who had not in these early times begun to plant their ground with corn or barley for the supply of the necessities of life. This is the true and most rational origin of that name, and not *Picts*, from painting their skins, a circumstance common to them with many other other people

people as well as the Scots, though not so named, from their not using the PĒCHD.

Some are of opinion, that the Picts were originally Germans, that they came to Britain from Denmark, others derive them from the *Pictones* in France; others from the Scythians, or Thracians; and in fine, others contend, with more propriety, that they were Britons, that they they spoke the same language, had much the same laws, customs and manners, and were by foreigners only called *Picti*. 'For,' says Abercrombie, 'what appellations they took to themselves before then, no author relates; 'and he is of this opinion himself, and firmly believes, that the Scots and Irish were also Britons, and that they, as also did the *Picts*, came, but in after ages, by their denominations, because the Scots highlanders to this day, neither design themselves, nor those that inhabit the lower parts of the country, *Scots* (though sure enough true SCOTCH.)

But the name was not recited nor current till the days of Claudian, or rather before
his

his time, as he flourished about the year 390. And he takes it for granted that they were the same people, though they were divided by factions and tribes, and gave obedience to different Princes, with their various and ever jarring interests.

The SCOTS and *Picts*,’ continues the same author, ‘ were so nearly allied to one another by blood, religion, laws, language, and neighbourhood, had, while they dreaded any danger from the South Britains or Romans, continued to cultivate a strict and inviolate friendship, till the reign of Crathilinthus king of the Scots, in whose time they quarrelled about a hunting dog, which some *Picts* of the domestics, or retinue of the king THELARGUS, had stolen from a domestic servant of *Crathilinthus*. From this trifling circumstance, says Buchanan, a bloody national war broke out between them.

This happened anno 273. But by the mediation of *Carufius*, and some others, a peace was made at this time; but it broke
again

again in the year 348, and thus both nations continued quarrelling until the grand Revolution, or rather total eclipse of the Scottish Monarchy was affected about the year 359, as observed elsewhere.

This being 689 years after Fergus the First, 413 after the first entrance of Julius Cæsar into the island, and 275 years after the full conquest of South Britain by Agricola in the days of Domitian.

Sir James Lauderdale remarks, that the Scots also were understood by the name *Picts*, whom king Kenneth had subdued anno 875, in Cumberland, especially when he asserts, that Edward the First, son to king Alfred, had the kings of the Cimbrians, Scots, the Streg-welsh subjects to him as their superior Lord; so that those who in king Alfred's time were called *Picts*, were in king Edward's time called Scots. Sir James strains every nerve to annihilate the name of the *Picts*, though it is certain from other historians, as well as common sense, that they were *Picts*, and not Scots, who inhabited Cumberland. For
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the Scots had no time to settle in that country so early after Kenneth M'Alpin's conquest; and if they had, they would not have rebelled against their benefactor a few years only after tasting of his favours; but they were the discontented *Picts* who spurned at the government of the Scots king over them. And whatever part the *Picts* had in Cumberland fell to the Scots, by the deed of king Edmund's to Malcolm in 945; being only a confirmation rather than a new grant, especially seeing Ingulphus, in his account of the battle of Brunford in 938, among those who fought with Constantine king of the Scots, against king Altheftane, he mentions Eugenius king of the Cembri, which was a very common name in Scotland, and of which we had many kings; and there never have been any Welch king of that name known to us. It is almost certain that Bede thought the *Picts* and *Scots* were one people, or at least nearly connected. These unconquered nations, against whom Severus built the wall betwixt Clyde and Forth, whom he reckoned
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the ancient inhabitants of the island, before the arrival of the Romans, and did not think their first arrival in the island was, (as others foolishly do) in the time of Maximus the tyrant, when the first of the three vastations of the Britons began : but as these vastations ended the war with the Scots, and Picts ; when the Britons were expelled the north as soon as the Romans left it. So that the Scots and Picts were no otherwise *Trans-marines*, but as they were separated from the Britons, by the Forth, and Clyde Friths, with the wall of Severus, which made, as it were, a kind of island, as Tacitus remarks. Bede calls both *indomite gentes*, unsubdued people. Nennius also, speaking of them, calls them *Picts* and *Scots* jointly ; *quia Picti ab aquilone, et Scoti, ab occidente unanimiter pugnabant contra Britones*. The Picts from the north, and the Scots from the west, fought unanimously against the Britons ; this clearly points out their natural connection, and their antiquity in Scotland ; so that Bede was in the right in writing, that all the inhabitants of Britain

were *indigenes*, that is, sprung up in the country ; and none of them either *Picts* or *Scots*, lately arrived, as some vain fanciful historians have, without good authority, asserted : *omnem aquilonarum extremam insulæ partem pro indigenis ad murum usque capefunt*, namely, that the northern inhabitants, whether *Picts* or *Scots*, both being from the same origin, seized upon the country, as far as the wall, meaning the wall of Hadrian, as justly observed by Sir James Lauderdale, seeing that of Severus confined them within the isle ; but now they are broke out beyond these limits and advanced farther south ; indeed the confused account, which Camden gives us the country of the *Picts*, and *Scots*, not only marks their profession as farmers or *PEICHS*, but also their affinity with the *Scots* ; and Sir James Lauderdale likewise writes, that the *Picts* possessed from Galloway to Lothian, and from thence over Forth and Tay, to the Orkney and Shetland isles, called Pentland Firth (from the *Picts* ;) and when the limits of the nation were extended in Northumberland,

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the Picts went into the south, and inhabited most parts of the conquest towards England, (leaving the northern parts to the Scots) as being more fit for labour, having their royal seat at Abbernethy. They left the Scots to enlarge their possessions, as far as the western shires of Galloway, and and northwards in the highlands towards Inverness; lands only fit for pasture. Thus we find that the richest countries are allowed to be the property of the *Picts*, because husbandry was their profession, from which the *Agnomen* was given them; and it is still so applied in Gaelic; while the Scots are said to live by pasturage of cattle, fishing, and hunting, a profession more adapted to their genius, and from which they also derived the nick-name *Scode*. As the Picts had always the country, it evidently points out that they were the oldest, or parents, and the Scots, the younger people, and descended from them.

Sir Robert Sibbald, who wrote about the beginning of this century, must also give his opinion of the Picts and Scots, although

equally ignorant of the Celtic tongue with most other authors ; and his sentiments in order to make the Picts a Gothic people, he draws in Buchanan among the first to assist him. The opinion of Buchanan, says he, was that the Picts were Goths, especially that tribe of them, of which *Argachocoxus* was the chief ; for he possessed the country of Fife : but we find that Buchanan only imagines they were Scythians or Germans, not Goths, as at that time the inhabitants of Scandia were understood to be ; *cum Picti ferre cutem variarent, ac diversorum animalium figuris inscriberent veriis erit quærere quæ gentes vel in Scythia, vel Germania regionibus, &c.*

It is admitted, that in a more extensive point of view, some have maintained that Denmark and Norway were included ; but that does not prove that the Picts were Goths, unless the whole Germans were such, which proves too much. On the contrary, the language spoke by both disproves the assertion.

Also

Also, Buchanan's argument of the Picts cutting figures on their bodies, is not more applicable to the Goths, than to many other nations ; neither does Mr. Maule's *Coch*, that is, red, in *arguntocoxus*, add strength to it ; because the word was unknown to the *Picts* ; for the red colour is expressed in Gaelic, (the language of the *Picts*) by the epithet *dearag*, or *ruo*, which fully expresses the idea of the colour ; thus Sir Robert Sibbald thinks he has fully proved his point ; but he finds himself opposed by Sir Will. Temple concerning the origin of the *Picts*, in regard he brings even the Scots from Scythia, which Sir Robert denies, in as much as most of the ancient and modern historians agree, that the Scots came from Spain, and not from Scythia, and is offended with Sir Will. Temple, for mistaking the Scots for the Picts ; but Sir William's argument proves the affinity between these people ; and he also maintains, that the north west of Scotland, as well as Ireland, were called Jerne, and that the Scots afterward divided into two nations ; those of the east called themselves

Scots Alabinich, and the rest who possessed the west side, were called Scots Erin; and at whatever period it was, it is agreed that they subdued most of the country on their first entrance into Caledonia, and mingled with the rest of the native Picts. They both continued long to infest the frontier parts of the Roman colonies in Britain, with great fierceness; and many various events; and would probably have made much greater noise, and impression on the Romans, if the greater number had not been drawn over to Ireland by so great a drain, which they totally conquered, and long possessed.

Sir William differs quite from others respecting the Scots, and the population of Ireland; and his conjecture is no wise improbable, nor impossible to be nearer the truth concerning Ireland than Sir Robert's, with ancient and modern historians, who join in sentiments with him.

From all of which it appears, that Mr. Pinkerton is not singular in his conjecture concerning the Picts of Scandinavia being
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the ancestors of the Scots Picts, and he only joins them in their mistake.

When undisputed authority cannot be produced, every man is left at liberty to form conjectures for himself; and each generally define such *epithets* as they handle according to the language best understood by them, whether agreeable to the subject which originally give them birth, or not; thus the Romans knew of no word more like *Pechs* than *Picti*, and Mr. P. knows of no Gothic term more answerable than Piks, yet without once informing us, what these Piks meant in that language, or answering why it was applied to such people, he gives out that these were ancestors of the *Pechs*. I am well aware that the same objection may be stated against my own account also, as being only a conjecture; but I affirm that the living language places what I have said beyond a conjecture, and establishes a positive proof of its certainty—and had other competent judges of the Gaelic language reflected seriously, they had made the same remarks on the expression, as it marks out in forcible

ble terms the very object which gave rise to the *agnomen*, particularly as the *Celtic* tongue is unalterable, and the terms used by the Romans, are as well known now, as they were then to the natives ; and it is a weak argument which Sir Robert Sibbald uses to convince the inquisitive reader, that the Goths were the Picts, merely because old Anglo-Saxon Scoticisms are to be met with through Fife, and along the German coast, on the south of the Humber.

For the word Fife itself is Gaelic, and is not derived from Fifus, or Veach ; and most names of ancient places over all Fife is well known to be Gaelic, and were affixed long there ; and in most places over all Britain before ODIN, the last king of that name, with his Goths came to Scandia, as that time is pretty well known, or even before the Saxons were heard of. Procopius also, who writes the history of the Goths, gives an account of a conference between *Belisarius* and some of the Gothic ambassadors, who were sent to him, and from this speech Sir Robert Sibbald takes occasion to announce, that the

Picts

Picts were Goths, but with little show of reason, as appears from the words themselves. The Goths say, *Siciliam tantam tamque divitem vobis permittimus, insulam, sine qua ne quidem, Affrica tuta possessio. Nos inquit, Belisarius, vero Britannicum haud paulo majorem Sicilia et Romani antiquitas juris largimur Gothis.* Now, says Sir Robert Sibbald, where were the Goths in Britain which Belisarius speaks of, if they were not the *Picts*?

Here the Baronet, to serve his purpose, makes a large stride in favour of the Goths; for, *largimur Gothis* may rationally be taken in the same sense with *Siciliam permittimus Romanis*, that is to say, we Goths make over Sicily to the Romans, or to you in their name; and the general, on the other hand, bestows Britain on the Goths, whom the ambassador represented; not that the Goths were then in possession, but might come after the agreement was ratified; besides Belisarius could only mean a part, not the whole of Britain, as it would be absurd to imagine that the Romans would make
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over two kingdoms for the paultry isle of Sicily, he therefore only means the Orkney, or Long Island in the Hebrides, either of them were equal in extent to the isle of Sicily, and which the Goths frequently invaded, and sometimes possessed them for a time ; neither of which, properly speaking were valuable to the Picts, and not so much occupied as the east were by these people. Hence we may conclude, that Sir Robert is in a mistake respecting the meaning of the sentence, and that the *Picts* are not understood to be Goths by this transaction of *Belisarius*, much less did they speak the same language.

And this is not the first instance which might be pointed out, where authors, ancient as well as modern, have either perverted, or misunderstood the subjects they handled.

For *Tacitus*, who is almost looked upon as the sure standard to be depended upon by moderns, hath erred, from misinformation, or ignorance, as already in part remarked above, when treating of the expedition of Agricola, and even confessed by himself ; he
tells,

tells, cap. 45. that Agricola was dead four years before he wrote his account of the sixth year's expedition of his father-in-law into Caledonia, and that he had his information from those who served under him, and had not marked the circumstances of time exactly.

For Agricola, in his speech before the last battle with Galgacus, says, that it was the eighth year; *Octavus annus est commilliones, &c.* of his expedition; and therefore the fight in his camp, behoved to be on the seventh year, yet Tacitus places it on the sixth year, cap. 26. *cum interim, &c.* This marks out how cautiously we ought to read his followers in all points, when he himself hath been misled.

Agricola, being apprehensive of a general insurrection in this large and remote country beyond the Forth, sent forth a fleet, as above remarked, to try the creeks and havens of that extensive country, on the sixth year of his lieutenancy, where the *amplas civitates* were (arising secretly from the antiquity of its inhabitants, who had long time
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to enlarge them) ; and Julius Cæsar confirms this truth in his Gallic war, lib. 5. when he mentions the antiquity of the inhabitants of north Britain, who, he says, were so ancient that they thought themselves they were the *Aborigines*. Diodorus Siculus, in his *Bibliotheca*, is of the same opinion : and Eumeneus the panegyrist, preferreth the actions of Constantine in Britain, to the exploits of Cæsar. He sheweth that the Picts were in Britain long before Cæsar's time, in these words : *natio etiam adhuc rudis et soli Britanni, Pictis modo, et Hibernis assueta hostibus adhuc seminudis, &c.* When Beda writes that the Picts came from Scythia, and this affirmed by Mathew of Westminster and many others, yet, says Sir Robert Sibbald we are to understand the European, and not the Asiatic Scythia ; the Baronet gives it this term, lest the PECHS should be older than the late Goths ; but we must allow Beda to mean the northern Asiatic Scythians ; seeing, according to Pliny, lib. 6. cap. 13. *ab extrimo aquilone* is mentioned, and lib. 4. cap. 12. he adds, that the Gætæ, Daci, and Sarmatæ

Sarmatæ, and even the Germans, were called Scythians, and it is not doubted but these came from Asia originally; in one word, the more one searches after the truth among the different, disagreeing authors, the more he perplexes himself, and must leave others uncertain who to rely upon among so many diversified opinions; it is therefore more safe to rely on common sense, the constant practice of both *Picts* and *Scots*, who agree in their manner, in almost all circumstances, with a strong support of a living ancient language to illustrate what otherwise might for ever lie buried in oblivion; before we depend on men who are strangers to that tongue, without which we cannot hit upon the real truth concerning these ancient people.

Besides, no other consistent account can be agreed upon among historians, nor the place from whence such people could come to north Britain, with even probable certainty, as most of them disagree in this particular: for we have already seen what Beda and others say. Beda, in his ecclesiastical his-

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tory maintains, that they came from Scythia first to Ireland; Tacitus conjectures they came from Germany; Stillingfleet, in his *Origin of Britain* *, pretends to bring the Caledonians from Scandinavia; and Camden himself differs from Bede †, by saying, that the language of the *Picts* was a daughter of the Germans, and Mr. P. brings the *Piks* of Norway (instead of the PECHS) from the northern country. In the midst of such jarring diversity of opinions, and each party judging themselves in the right, though all of them equally remote from certainty, whether in this case is it not the safest mode (as above) to rely on the firm support, the present practice and living language of a people, who most undoubtedly derived both from their ancestors, the ancient PECHS of Caledonia; for these were not named *Picts*, but PECHS, as they still are from their implements of labour, the above PECHDAD in particular; rather than hunt up and down, through all Europe, and Asia, in search of an imaginary people, no where to be met with any

* Page 446.

† Page 1468.

degree of probability, much less of certainty that can afford a satisfaction to an inquisitive mind in search of truth to rest upon.

The *Agathyrsi* from Scythia painted their skins, as did the *Arii*, the *Geloni*, the *Scythi*, yet none of them were called Picts; *cæterum Ariique, &c.* *

Camden, at length, thinks that the *Picti* were the same people with the Britons. If he does not mean the Welch, he is in the right, for the language and native hatred which formerly subsisted between the Welch and native Picts plainly indicate them a separate people; and Father Innis attempts to prove that they are the same people (*i. e.* the PICTS) with the ancient Caledonians.

Nay, among the vulgar, common tradition confirms this; they imagine that the Pechs, though invisible by day to men, could perform any hard piece of labour, as thrashing, or building walls, and houses, or any difficult job, by day light, only for the poultry reward of a little food left for them in some

* Tacitus, Cap. 43.

secret place, with proper instructions, and supposed to be heard by the poor Pechs; this faint idea of their ingenuity goes a great length to establish the above facts, even though none of their labour had reached our times.

In latter times the Pechs were called BROWNIES, in Gælic *Broinech*, filly people, a kind of Sorners (*Cernachs*), for concealing themselves under caves like foxes, that infested the country, and forcing honest men to feed them with the best provision in their houses; and on that account were a terror; and the name, though corrupted, continued to alarm the vulgar; in the Hebrides these are called *Gruagaichs Gruagfeachd*, a hairy-headed banditti, or a force of men, without caps or bonnets, who concealed themselves in secret glens and woods all day, and broke in upon defenceless inhabitants to prey on their means, as opportunity offered; and the name of that band of robbers is a terror even to this day, and the credulous affrighted person gives out that the *Gruagach* is still at times seen in wild dangerous desarts.

Mr.

Mr. Martin calls these *Brownies*, sturdy *faries*, who, if they were fed and kindly treated, would do a great deal of work; 'but now,' says Johnson, 'they pay them no wages, they are content to labour for themselves.'

Along with these different names they were, in after ages, called *Gruinnich*, in Gaelic, *Cruinneach*, assemblies, from their meeting together at any publick occasion either for war, or any other necessary employment; these appellatives were, and are still given to the PEIGHS, according to the countries they resided in, and the necessitous circumstances they were forced to assume; if they met with friendship, they became useful members of society, if not, they were forced to become hostile.

The PEICHS, at least their descendants, are still in North Britain, and they were never totally destroyed; as some writers foolishly affirm them to have been all cut off by Kenneth Mac Alpin, who subdued these people, and united them, and their kingdom to that of his original Scots dominion; but the PEICHS were a formidable people

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long after this period, as may be seen from what they spake at the battle of Standard, from the following account: About the year 1138 old Robert the Bruce, grandfather to Robert, the king of Scotland, was so hurt at the dreadful ravages, which the country people sustained by these wars, that he melted into tears, when pleading with the king, to compassionate the melancholy circumstances of his subjects, and to put a period to it, inasmuch that king David himself was much moved by his intercession before the battle of Standard was fought, and almost dreaded the consequences of a shameful retreat, in case he was worsted by the enemy, which actually happened as the good old gentleman foresaw. Those who maintain that all the Picts were destroyed by Kenneth Mac Alpin, a circumstance very improbable, and would, if true, be equally impolitic in a wise conqueror, they do not advert that the Picts of Galloway were so powerful at this period, (near 200 years after the overthrow of the Pictish kingdom) that they insisted on the right-hand

hand, and claimed it as their right over the Scots, being always their right according to their ancient customs ; but though the king was obliged to grant their demands, yet they lost the victory, because they were so much elated after their success at the battle of Clitherow, that they over-valued their own prowess, and despised the enemy too rashly. It is remarkable, says Dalrymple, that the different English historians call these men of Galloway, *Piēti*, *Scoti*, *Galwenfis*, *Loenenfis* *, *in fronte belli erant Piēti* †. *Acres Loenensium qui gloriam premi sitis, a rege Scotorum invito præripuerent* ‡. Thus we find that David king of the Scots, was forced against his inclination to yield their ancient right of leading the army into battle, a plain proof that the Piēts were very powerful at that time, and that the Scots were only mixed with the Piēts, who still remained in their old possessions in

* T. Hagustald, page 262.

† Page 322.

‡ Huntington, page 288.

the south, and by no means totally destroyed by Kenneth Mac Alpin, about the year 838.

‘ Mr. P. maintains that no Druids inhabited beyond the present north Wales on the north, and the Garone, the boundaries of the Celtic *Gauls*, in the south.’ He must not however imagine that people will be so condescending as to believe his *ipse dixit* alone, against all traditions, and the present common language of Scotland, that mention the large and lesser circles of large erected massy stone temples of the Druids; and even the present Christian churches in the highlands are named *Clachinn*, after these stone buildings called *Druidical* places of worship; and going to church is commonly expressed in Gaelic, *bhel u dol don Chlachan*, literally, are you going to the stones, and not *bhel u dol don Eaglais*, (*i. e.* church).

Had Mr. P. seen and heard the awful respect paid to these noble monuments, he certainly would have expressed himself less dogmatically on that head. *Tacitus* mentions

tions the *Druids* of the isle of Mann, and it is certain the same religion extended over all the other Hebrides, of which MONA was the southernmost. Tacitus represents the women, as acting the part of furies in defence of their religion and temples: *in modum furiarum vesti ferali crinibus dejectis facces preferebant, Druideque circum preces diras ad cælum manibus sublatis, fundentes*; and had Tacitus seen the four grand temples at Callarish in *Lewis*, he would have left an elegant description of these unequalled piles.

But it is a great misfortune to North Britain, that there, as well as in all other places on the north-west, almost all the authors who have attempted to hand down this history to posterity, were strangers to the places, and depended too much on misinformed authority, and of course the whole of them have fallen short of the truth; nay, even the Welch, and Irish, as well as English have failed egregiously in this particular.

These indeed attempt to give an account of the east side where the scene of action

lay; but for the north-west, their intelligence is uncertain, and equally inaccurate, owing to their ignorance of the country, being both remote, and forbidding, and of course in their eye less interesting.

This was particularly the case with *Tacitus*, who neither visited, nor lived in Britain, though he writes thus ignorantly from Italy. He is the universal standard of appeal respecting the history of Britain; how would any modern Italian be laughed at, if in this age he attempted any such, and yet his information might be as perfect as that delivered to Tacitus, or even to Cæsar, who never travelled north of London for personal information.

And what then can be expected from authors less accurate, and many of them more ignorant, and worse informed, for want of proper information; while the same language that taught Cæsar, and afterwards Tacitus to give the information, such as they handed down to us, is not only despised now, though the same as then, but the very people, who have preserved this noble monument

ment of their antient antiquity, and that too for the honour of Britain, alive, are called savages, for this piece of good service, by Mr. P. and even overlooked by such as ought to have dealt more tenderly by them. But for any thing *Tacitus* says to the contrary, we may safely affirm, that *Druidism* was as firmly established over all Britain, as the Christian religion is at this day over the said country : it is therefore folly to argue against any person that denies an opinion almost so universally received, and impossible to be overthrown by rational principles, and sound argument. ‘ The Celts’, says Mr. P. ‘ from
 ‘ all ancient accounts, as well as present
 ‘ knowledge, were, and are a savage race,
 ‘ incapable of labour, or even rude arts, as
 ‘ are the Fins.’

This railing man produces none of these instances or authorities in support of this malevolent charge ; an insult to a whole nation, and so contradictory to the general known character of these brave people, in whatever department they have been employed, whether religious, civil, or military.

The Celts on all occasions on the contrary, have displayed uncommon abilities, and have been allowed to excel either in the pulpit, at the bar, or on military expeditions, and the province of physic and history is in a manner given up to them.

After the rebellion forty-five, that great statesman the late Earl of Chatham understood that, in order to strengthen the hands of government, it became necessary, not only to knock off the fetters with which the former ministry had impolitically bound up those haughty inhabitants, than which nothing could be more improper, as was formerly remarked by Castelnau, the Frenchman, who, in the time of the queen regent of Scotland, had much opportunity to penetrate into the real genius and disposition of these people, and pointed out the manner of gaining upon them, that their affections and loyalty might be secured. He shewed the difficulty of forcing such men, as the Scots, to act contrary to their consciences. ‘ They are,’ continues he, ‘ a fierce, headstrong, and warlike nation, and never to be reduced

reduced by force, except they are quite destroyed, which the situation of their country renders almost impracticable: besides, obstinate spirits are sooner to be gained by gentle than violent measures *. Upon this hint Mr. Pitt improved with great advantage; and accordingly gained on them by his wisdom, and superior skill, in his application of lenient measures, to reconcile them by proper and consistent incitements: for, it is well known, that that great man, who knew men and manners well, instead of using these people by a supercilious contempt, and distant neglect, tempted them with high offers of preferment, and pointed out the way to honour, both in church and state, as their respective worth and merit entitled them, after they had placed themselves under the royal standard.

Accordingly, this kind and prudent step had the desired effect; and on trial that statesman was enabled to declare pub-

* Chap. vi. p. 68.

lickly with patriotic boldness: ‘ I fought for merit, and in the north I found it.’ So true was this saying, that the brave general Wolfe, and others, wisely placed no less confidence in their faithfulness, than security in their unshaken firmness and courage, when fighting against the enemies of their king and country in the plains of Montreal, when led on to the attack of Quebec, in the American war immediately before the last.

A gentleman from thence remarks in his letter to a friend, and launches out in praise of the highlanders, in words to this purpose: ‘ How proud would you be of the British nation, did you but see the bravery of the highlanders in their attack on Quebec, and with what formidable rapidity they rushed forward into action! My God! these undaunted breechless fellows made the very walls of the city tremble and fall before them! Methinks I see the French fly by hundreds at the very sight of a plaid. It is to be hoped that government will reward those brave heroes who are the bulwark of
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the nation, as well as the pride of their king and country.'

This instance is but a faint account of their general spirit. Let us now look out for a particular one: and the instance that starts to my eye happened at the attack of Nieuport, as mentioned in the public papers of the 6th of November last, and told as follows: 'We are happy in recording an instance of heroism in a common soldier belonging to the 53d regiment, in the late attack at Nieuport; when the French pressed forward, he received a wound in his left arm; he said it was not worth the notice; soon after, a musquet-ball was lodged in his thigh; he received another in his leg; yet still he refused to retire, saying, he would never desert his brave comrades as long as he could draw a trigger. In a short time after, he received a fourth ball, which went through his head.' The name of this brave man was Duncan M'Lean, a Scotch highlander. Methinks that even this instance will make Mr. P. blush, unless his face is steeled against shame.—

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Here is true bravery, and common to most of the highlanders, who value themselves less than their honour, a quality they are well known to keep fight of, in the hour of cause, &c.

Much older than the above period we hear of the bravery of the Scottish nation. The English historians record, that, after the Scots had gained a victory at Bannockburn, over ten times their own number, being only 30,000 strong, in the year 1314, they struck such terror among the enemies, that Thomas Walsingham frankly owns how the English, or as Mr. Echard is pleased to translate him, the unhappy borderers became so disheartened, that a hundred of them would fly from three Scotch soldiers.

But in defiance to facts and experience, this common adversary (as if under pay) has worked his whole wrath against the hardy inhabitants of the mountains, without any regard to rank, distinction, or merit; and has laboured to cover them all over with such an infamous garb, as his own malevolence alone could manufacture, consequently
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by no means befitting these generous, brave, and hospitable people.

Mr. P. speaking of the antiquity of the Picts, remarks 'that single erect stones are
'sepulchral memorials, or boundaries; there
'is no authority,' continues he, 'and no rea-
'son to believe that the Celts ever used to
'raise hillocks over their illustrious dead.
'The plain *Cromleachd*, or little heaps of
'stones, were more convenient to their sa-
'vage indolence.'

The *Skians* (*i. e.* Dunipacis) or mute hills, were sure enough raised before the Romans entered among them.

And it is clear, from the speech of Galgacus, that their manners, in these days, were no less refined than that of the Romans, who were rude enough to call them barbarians in common with all other nations, who would not submit to these tyrannical people. Therefore, unless Mr. P. condescends on the time when, and the place where, the people whom he calls savages were in that state (as at present they are not so), we must tell our readers, that
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the epithet offered by P. proceeds from a heart overflowing with malice, and such as the English language has not epithets of reproach sufficiently strong to express our abhorrence at such men who are capable of insulting the public ear with so much infamy; are therefore unworthy of notice.

But, as usual, we must remark his ignorance of the Celtic tongue; when he calls *Cromleac*, a little heap of stones, whereas the *Cromleach* is a large flag laid horizontally, not indeed always over a grave, as will be seen anon, but used for an altar, as the name declares.

There are erect stones used at burials, as certain marks of distinction, and those are to be met with every where; particularly at Barvas in Lewis, there is a stone named *Clachntruiseal*, seventeen feet erected above the ground, and six feet under the earth, and fastened strongly by other stones at the bottom to make it firm. And Mr. P. is asked, what are the *Torrs* and *Nods*, or *Nads*, but burying-hills? *He cbean fo nod*, his head is under the sod, or in the earth.

earth. The other hillocks are to be met with in a hundred places ; and a man's going to the *Torr*, is equivalent to a man's going to a burial ; and this is indeed the common manner of speaking on these occasions over all the north-west of Scotland.

But to return to the *Cromleachd*, better reading *Crow leachd* cow, altars, or flags ; when spelt *Cromleachd*, the ignorant readers mistake it for bowed flag, whereas in Gaelic the *mb* sounds as *v* in English ; that letter is wanting in Gaelic, *e. g.* (*Cromhleach*) *Crovleachd* ; and this hits exactly the idea that Toland had concerning it. '*Cromleachd*,' says he, 'were large altars, or cow altars, on which cows and oxen were sacrificed ; by them lies a great stone by way of pedestal for some divinity, perhaps for Jupiter, (or idol *Crom chruach*.)'

There is a *Cromleachd* in Naverne parish, in Pembrokeshire, still eighteen feet high ; and nine broad ; and by it lies a piece broken off ten feet long, more than twenty oxen could draw *.

* Toland's Collection of several things. Museum.

The situation which is generally chosen for the *Cromleachs* is judicious, and nothing is more exact than the plains of some of them ; which shew that those who erected them were very solicitous to place them as conspicuous as possible. Sometime this flat stone, and its supporters, stand upon the plain natural soil and common level of the ground ; and at other times, it is placed on the summit of a barrow made either of stone or earth. It is sometimes placed in the middle of a circle of stones ; and when it has a place of that dignity, must be supposed to be erected on some extraordinary occasion. It is more generally placed on the edge of the circle, especially if there is a stone erected in the middle of the circle, as may be seen near Callarish, in Lewis. There are many of them in Cornwall ; and from their rude simplicity they seem to be Druidical monuments ; a strong proof that the order of Druids is of old standing. The fields on which they stand in Ireland are called *magh sleachd*, that is, fields of worship ; and they derive their authorities from their
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being worshipping in the plains (of *magh fleachd*) the very day that the *Tigbernmas*, king of Ireland, and first author of idolatry, died in the 3034 year of the world, when they were sacrificing to *Cromb Cruach*. No nation can come up to the Irish in point of exact chronologies, but their authorities are discredited in many particulars, and justly.

This accurate piece of Irish intelligence is further corroborated by Tolland's giving an account of *Cromb Cruach*, which, he says, is a heap of crooked stones in their natural state. That being the most famous idol of Ireland, it stood in the middle of 12 obelisks on a hill in Brigtin, in the county of Cavan. It is said to have been covered with gold and silver, (a singular account of one stone; but passing this,) quere, whether is not the *Cromb Cruaich*, i. e. the creator of cows, the name given to this grand idol, the same with the creator of heaven and earth, also meant under this symbol, and a proof that the Druids first worshipped the only living, and true god?

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Borlaife,

Borlaife, however, maintains that the *Cromb leachd* were not altars, and adduces several reasons to prove them to be sepulchral monuments, because some of them are 17 feet high, others not large, nor flat enough for sacrificing upon them, and of course he is decidedly of the opinion that they were the *Kist vaine* (or rather *Kist bharu*, dead coffins) being an area of about the size of the body, enclosed by side stones pitched on end, without any covering stone, except the large flat *cromleachd* on the top.

Besides, the *Cromb leachd*, adds he, is often furrounded with barrows, where most of the dead were anciently buried, and no small reason to think that the *Cromleachd* was set apart for the more honourable dead.

But this far fetched reasoning, however plausible, does not destroy the probability of some of the more low, and large ones being used for cow altars, those within circles especially, as observed above; those stones erected on high pillars may, indeed, have been made covers for their great princes, and heroes, as at present we see many such in church-

church-yards which certainly were not called *Crov leachds*, or cow altars originally ; because the true Gealic names of such mean *Crudb leachds*, image stones, viz. grave-stones, with images of armed men engraved upon them, as *Crudb* signifies an image or figure ; and many such are to be seen at Westminster, and in most ancient churches and chapels where personages of rank have been interred : and there are few church-yards over all Britain and the isles, where such are not to be seen in great plenty, most of which are raised high, either upon pillars, or other buildings for the purpose of preserving them from sinking in earth, or from being broken by accidents ; to preserve the memory of their friends from oblivion as long as possible, and to perpetuate from generation to generation the antiquities of families in the bounds where these and such monuments are, or were raised.

Thus we may justly observe no wise man will attempt to entertain the world in a language of which he himself is no competent judge. One truly feels for Mr. P. and is at a loss whether to pronounce him

an object of pity or contempt for exposing himself so unguardedly to the severe lash of the injured.

Mr. Martin, indeed, on whose authority he sometimes depends, has given a very just description of one of the temples in Liewes, though it is since much hurt by a neighbouring Goth, who has dragged the stones from it to make lintels and other uses for new houses he is building. And it is to be hoped, that Mr. M'Kenzie would put a stop to such sacrilege for the honour of his country.

Dr. Macperson says, the circles of stones so often mentioned by Ossian, and so frequent in the north Ebudes, were the work of the *Pictish Druids*; and though simple in their construction, are not unworthy of the curious; they were the temples where the priests employed by our ancestors, in the service of their idols, performed the most solemn offices of their superstition. Still the people agree in calling the circles holy places, and sometimes holy temples, nor will they in general allow the least stone in these temples to be touched, lest they should disturb

turb the genius of the place ; however there is no general rule without some exceptions ; and in Callarnish we meet with one of these.

The Druids, as priests dedicated to the sacred office of religion, must have had temples ; as men, they must have had houses, for the habitations of the better sort ; as they were absolute judges in every case of importance, they had their forums, or separate courts of judicature ; as the first class of nobility they were certainly buried, especially the chief Flamins, with some distinction, and consequently must have had sepulchres, the most remarkable, which the time they lived in afforded.

Now as all these things were intended for the use of posterity, as well as the age that erected them ; it is no wonder that many of them have survived the fate of their superstition ; but as the country improved and became more cultivated, many of these ancient monuments were doubtless applied to other uses as building, for which reason few of them are now to be seen near great cities and towns. However, in the rocky

hilly countries, and retired places, such as the highlands and isles of Britain, many of them are still remaining.

The Druids and other great personages unquestionably built their apartments, it is very reasonable to suppose, and their principal priests and great men had grave stone vaults (*Kist vane*) placed in them, says Borlaise, where the ashes were collected, either near some place of worship, or adjoining their dwelling houses, without any other note of distinction or rank ; and sometimes they built barrows over their urns ; as these are to be met with almost in every country ; this accounts for the Cairns, mentioned by Dr. Mac Pherson, having burnt bones and ashes in the urns ; and yet the Cairns are not applied to the use of sepulchres solely, but to other purposes also, as residence for families to secure them from the inclemency of the season in these cold countries, with a kind of little burying chapel within, or closely adjoining to them ; and their keeping urns in their dwelling houses, with the relicts of their friends, are neither more striking, nor impolitical in the Druids, than in Christians keep-

keeping arms, teeth, and other reliëts in more modern times by way of respect, and other pretended useful purposes, as is well known to have been the case in their palaces and inferior houses over all Europe; is to the Christians even yet.

But the Dr.'s, I mean Mr. Martin's, authority in many things, on account of his extreme credulity and his unbounded curiosity, should be carefully examined before his whole account of the isles should be adopted as of undoubted authenticity.

Who can believe his narrative of the Scheanachies shutting their doors and windows for the space of a day, with a large stone lying on their bellies, and their heads covered about with their plaids, pumping up their brains for rhetorical encomiums, embellished by Mr. P.; for, without such unnatural exertions, even at this day the bards and common people in these isles will make encomiums and satires extempore, tho' not their daily profession. How much more could a learned, able, and experienced bard,
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one set apart on purpose on account of his superior abilities be able to entertain his audience, without throwing himself into the ridiculous and distressing attitude, in which he is represented before his powers of poetry could be exerted.

We cannot believe that he saw the grave in the chapel of Sanda in the Orkneys, 19 feet long, with the large back bone; nor the large lunar stone at Scalpay, that advanced and retired according to the increase or decrease of the moon; the author avers this to be false from his own knowledge, having resided for years on that isle and neither saw nor heard of such a miracle, much less of the strange prodigy at Rowdle, nor the story of the seals and ravens, which never was believed: the singular oddity at Rowdle, called St. Clement's blind man, is said to have lost his sight for two days at every change of the moon; nor the regular coupling of seals, and their sagacity at finding out the brute that would venture to take advantage of the female, in the absence of her mate with his terrible revenge by leaving the sea red with the
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the blood of the aggressor, and that the seals made their addressees to each other by kisses; indeed the natural (not artificial) cave of *Ullard*, and two wells in it, where one man might defend himself against a thousand, as it has a perpendicular rock of 20 fathoms immediately before the mouth of this cave, which is truly natural, is fact, and the only part of the narrative that may be depended on.

It is to be seen near the summit of a high hill, called *Ull-y-bheal* in *Harris*; nay, *Toll-land* also has been imposed on respecting the two ravens at *Valay*, and other two in *Berneray*, and as many in *Troda* to keep these isles clear of more of these carnivorous birds, and the eagles in *Liewis* that were possessed of sagacity enough to keep their own country free from damage.

Read, to the contrary, *Lanne B.'s Travels* in the *Ebudæ*, and there it will appear that all these places are infested with thousands of these birds; that *M'Kenzie* in particular gives half a crown for each of their heads, to any of the inhabitants who kills an eagle or raven; and the above humourous things were the
gross

gross impositions of the accute, but sarcastic inhabitants, who wanted to satiate this uncommonly curious gentleman with romantick farces of their own fertile imaginations, which the unwary Dr. believed for truths, and vended them to others for facts and Mr. P. lays hold of this gentleman's authority when it answers his purpose of ridicule, or wants to mislead his reader ; but few of them, it is said, believe Mr. P's account, as his violence has damned his works, and disappointed his hopes of success ; so that his own words may be repeated to him, as he did to the Macphersons ; tho' ready to vent improper authorized falsehood, and lyes, there is no danger from them ; for as folly is the cause of villany, so also of detection.

‘ Our poor Scots antiquists are enemies to
 ‘ the *Piks*,’ adds Mr. P. ; ‘ it is their trade to
 ‘ fight against authorities, truth, and common sense ; on this occasion being ignorant
 ‘ of the grand features of our history, that
 ‘ the *Piks* were a Gothic people, they have
 ‘ blundered

‘ blundered in utter darkness, and had recourse to absurd ingenuity.’

Mr. P. is not aware that reason, and not railing, generally convince the sensible reader; and with this we leave his Gothic Piks to his own management, until something like reason is advanced by him to enforce his argument, and shall follow him to the Ebudæ, a place well known to the author, though not to Mr. P.

‘ Anno 240, Solinus wrote that the 5 Ebudæ isles are separated by narrow channels, (this is an undoubted fact) but when he mentions *Rum*, *Skye*, and *Tyrie* among these,’ he betrays great ignorance of the country, for some of these isles are 70, or 80 miles from the Ebudæ, and the nearest of them 24 computed, or 36 English miles distant. Mr. P. affirms, ‘ that Richard means the same thing in his description of them, viz. *Liewis*, *N. and S. Uist*, *Coll*, *Tyrie*, and *Skye*; this specimen may point out how cautious people ought to be in trusting to misinformed authors, when even these geographers are so wide of the truth.

The

The five real Ebudæ are *Liewis*, and *Harris*, the two *Uists* and *Barray*.

These are divided by small channels of eight miles across each of them. There are four islands in Uist, twelve hours out of 24 each day; as *Valay*, *North Uist*, *Benbecula*, and *South Uist*, and the other twelve hours the country is one continued space of *terra firma* where horse and foot passengers travel on dry land. Three large sheets of sea cover the channels during the flux, and full tide, that any vessel might sail over each, and at ebb-tide the hard bed of sand becomes a pleasant passage for horse or foot passengers.

‘ A native of Iceland, *Mr. Thowrclyn*, professor of history, informs me,’ continues *Mr. P.* ‘ that the very date of erecting these circular monuments, meaning the Druidical temples, and their uses, is contained in the annals of the old laws of the country; as well as their names in popular mouths, namely *Ting*, a court.

Tacitus mentions groves, it is true, but these were used to burn the sacrifices, where
peats

peats were not convenient. The *Druids*, according to Borlaife and most other authors, chose groves to worship in, as the Canaanites did. ‘The *Druids*,’ says he, ‘though the strictest of all sects, carried it into excess, performing their sacred rites, not in houses, but under consecrated oaks.’ No generally received opinion is more falsely founded, than that the *Druids* retired under groves and secret recesses to worship their divinities. The very reverse is apparently is the fact over all Britain, and Scotland in particular; because there, instead of groves, the *Druids* pitched their temples in the plainest open flat fields, where wood could not grow for want of soil; and in the island of Liewis, the grand arched Druidical temple, and all others around it, are planted on plain deep moss, and each of them enclosed with a circular sunk fence, still visible, cut around them, to keep off cattle from treading on the hallowed ground; and all this behoved to be done long after the woods were fallen, as the
stone

stone pillars are sunk six feet deep in the moss, and these firmly supported by stones.

The Greeks, with their foolish *Drus*, *quercus*, signifying oak, believed that to be the name, in spite of the real *Gaelic* word, *Tru* or *Truo*, a servant or supplicant of the Divinity, and known still by that name in the Christian worship; and the Divinity is commonly addressed by *Peccarin Truo*, or sinful servant or servants. By thus unguardedly depending on the Greeks and Romans, most historians have been misled; which would not have been the case had they relied on the inhabitants in their difficulties about etymologies here, and on many other occasions.

But Strabo is perfectly clear on the head. According to him, *Drus* is not a word of Greek extraction; the Greeks being thought too modern in comparison to the *Druids*, who were famous from the most remote antiquity, long before Greece could boast of their wise men and philosophers; who were really beholden to the *Druids*, and copied

pied them in many particulars; while the *Druids* are allowed to be as old as the migration of the Celts from the East; long before the Greeks were heard of.

It is not on that account probable, says Borlaise, that they would borrow their name from a nation which they so much surpassed in antiquity. Alexander Polyhistor, in Clemens Alexandrinus, maintains, that even *Pythagoras* heard both the *Druids* and *Brachmans* in their respective countries; and we can scarce imagine that so curious a traveller as *Pythagoras* could be induced to traverse almost all the then known world in order to converse with them, and examine the principles upon which they proceeded in search of wisdom, by any thing less than because both the *Druids* and *Brachmans* made at that time a considerable figure in their discourses and WRITINGS. This man travelled to *Asia*, *Egypt*, and the *West*, and it is thought that *Pythagoras* borrowed the *metempsychosis*, or transmigration of souls from the *Druids*, as remarked by Friek, p. 38. I know of au-
thors

thors who contend that the *Druids* borrowed this tenet from *Pythagoras*. At any rate, the intimacy between *Abaris* and *Pythagoras* was considerable ; and the Greeks had little learning before *Pythagoras*, as is well known. These mistakes of authors, respecting *Drus*, had been cleared up in many other parts, as well as at Callarnish, over those isles, were they inquisitive in their enquiries. Temples are built in places there where wood could not grow owing to the nature of the soil, being over-run with shelly sand, which naturally destroys the young sprigs and roots of trees ; and Mr. B—n never met with a circle either in the middle, or even skirt of a wood, but uniformly on plains, removed from the copse. Indeed common sense, with a little reflection from the reader, is on his side, seeing the *Druids* had the power of life and death in their hands, being terrors to evil doers, and a praise, as well as protection, to such as did well ; so they required no places of concealment for themselves, but they appeared openly, to be seen by the people, that they might at times be eye and ear-

ear-witnesses to the principles and practices of the natives, over whom they had unlimited authority, and passed sentence according to their good or bad behaviour. I must confess indeed with Borlaise, that if we take only a superficial view of the *Druid* superstition, without examining the history of other countries, we shall be apt to think that the *Druids* stand alone in all the instances of barbarity, magic, grove worship; and their human sacrifices shock us. Their magic belief, with their oak worship, looks singular and absurd; but the most distinguished part of their *Druidical* superstition, their grove worship, was common to them, with the *Jews*, and the *Canaanites*, who sacrificed human victims, as did many other savage people, to appease some imaginary enraged Divinity; to whom nothing was thought more grateful.

One of the reasons why the *Druids* were supposed to be fond of grove worship, was on account of the *mistletoe* which grew on the oak, to which they paid a kind of divine worship. Even in this they were not

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singular,

singular, for the *Persians* and *Massagete*, thought the *mistletoe* divine. Virgil tells us, that EVANDER was sacrificing in his grove, without the city, when Æneas came to him.

Yet all instances that are given do not prove that regular circles were ever built in groves, but only a conjecture that it is likely they might have sacrificed in their groves on certain solemn occasions, when their *holocaust* required much fire-wood; which was more conveniently had in their groves, and with much less trouble and expence, than to carry great quantities to the more open fields, where their regular temples generally stood.

In after times, when the Greeks became a polished nation, the Gauls had a school at Marseilles; and these people became very fond of every thing that was Grecian; for in Cæsar's time writings were found in the camp of the Helvetij, relating to their different orders, and all wrote in Greek characters. From this time all the *Druids* understood the Greek tongue, and the most learned of them did occasionally use it. Nay,
the

the Irish *Druids* had their form of letters called their *Beth-luis-nion*; in which every letter, to the number of twenty-six, was called after some tree of the wood.

So much for Druidism.

It is not disputed but that may be the case with regard to the above Ting of Shetland, Norway, and Denmark ; but it is denied to agree, except in part, to the *Druidical* temples in Scotland, and in the isles particularly ; for I also conversed with Mr. Thoroclin on the very spot where the four grand Druidical temples of the ancient Hyperborians lie, and gave him all the information he called for ; and agreeable to his request remitted more to Copenhagen after him.

And on that account, to point out my inclination to coincide with Mr. Pinkerton in whatever appears rational, it is granted, that these grand circular temples may, with propriety enough, have been frequently used on solemn occasions by their kings and supreme judges, as courts for discussing very weighty matters relative to the government

of the states, and yet nevertheless be used as temples for instructing their congregations at the stated times set apart for religious worship. This being a practice handed down by them to posterity, as the same is manifest from the records of ancient times, when churches have been employed by Christian kings, or the like, or some such, when great national assemblies meet. And these are also the sentiments of Mr. James Anderson when writing from the state papers in king Robert the Bruce's time.

‘ It may not be amiss,’ says he, ‘ to observe, that the places of parliament’s meeting in those ancient times were usually in some noted churches; and the acts passed, had not only the king’s seal appended to them, but also the seals of the chief prelates and nobles, who, for themselves and their successors, swore upon the evangelists, to the true observation of these acts; and the rest of the parliament, with uplifted hands, before the altar, promised the like.’ Now, as this ancient practice of holding parliaments

ments extended much farther back than the thirteenth century, there is no impropriety in supposing, that the *Druids*, the kings and nobles of their time, had set the example to their descendants, and made the circles, in proportion to their grandeur, answer the same double capacity of holding grand assemblies, and also inferior courts of justice as the nature of the times and circumstances required, and at the same time continued them as stated places of worship when the people usually assembled for religious instruction from their priests. And as the Christian people have also other places for holding courts, beside their churches, which are seldom now used, except on some extraordinary cases for secular business; so also had the *Druids* their *Skians*, or mute-hills, called *Mars-hills*; in Gaelic, *Tomm amboid*; and the court-hills, *Lagh-dun*, i. e. law-hill, near Perth, to collect their subjects in order to hear and determine their several differences according to the pleadings on both sides; and the judges pronounced sentence from the apex

of these artificial hills, or *Duns*, which were heard with attention by the people who stood on the sides of these eminences below the chief speaker, or *Fergu*, and executed it accordingly.

Nor could Mr. Thoroclin, when there, make more of these circles than other people, who, without disparagement, are no less knowing to form a just opinion of the circles than he was, being natives of the country, namely, to allow them to be named *Teample nan Druiy*, the temple of the Druids ; nor did Mr. Thoroclin know a word of the language, except the few names already mentioned, and these are well known by the most illiterate native to be of Norwegian extraction, before his arrival, and after his departure from thence ; and my asserting this fact ought to gain more credit, than the ignorant affirmation of a gentleman to the contrary, who knows neither the country nor language.

The people of Liewis are equally affected at the Druidical temples, as Mr. Boswell was at the ruins of Icolmkill ; while con-

con-

templating the venerable ruins, he reflected with much satisfaction that the solemn scenes of piety never lose their sanction and influence, though the cares and follies may prevent us from visiting them, and may even make us fancy that their effects are only as yesterday when it is past; so in the same manner, the very sight of these venerable circles will strike a stranger with reverence that, accompanied with the traditionary accounts of their sanctity, command the respect of the natives for them; and there are many hills in that place raised long ago, for the express purpose of holding courts of justice upon, independant of the religious circles, as their names sufficiently indicate, to satisfy any reasonable searcher after antiquities.

‘ Mr. Pinkerton maintains that there
 ‘ were no saints among the Picts, but
 ‘ Welch or Irish church-men, before the
 ‘ eleventh century, and that Galloway was
 ‘ unknown till then.’

This man if he can, will leave them nothing that is valuable, but HIMSELF;

a very honourable acquisition, sure enough!

We must however, put him in mind that St. Gildas, *St. Martin*, *St. Ninian*, bishop of Whitburn in Galloway, though not known before the eleventh century, according to P. *St. Patrick Cumineus* and *Adamnan*, *St. Machua* of Kilmahog, and *St. Fillan*. Both these last were in Perthshire; all of them, and many more than can be mentioned, were not only Scots and Picts, but flourished most of them before the 8th century. *St. Machua*, bishop of Kilmahog, lived anno 700; and the wells named after him are esteemed very salutary for purging the human body of extraneous foreign humours, that are obnoxious to a sound mind, constitution, and policy.

But they are not to be compared to the waters of Strathfillan, which that St. hath impregnated with the blessing of curing lunacy. This good Saint flourished anno 703; and, according to Hector Boethius and T. Dempster, was not only a Saint, but a bishop and abbot, viz. bishop of Fife, and had a
strong

strong castle in Lochleven, and abbot of Argyleshire, or at Strathfillan, by the very Dorsum of Alabin, where the famous wells were, and are visited yearly by deranged people of every rank : even smatterers in learning have returned from thence perfectly purged of malice, and rancour, and cured with imaginary sound health. These waters are visited even from Edinburgh, and 60 miles around by lunatics.

‘ When the patient,’ says T.Dempster, ‘ is washed in the water of Strathfillan, and put to sleep in the Saint’s bed in the old temple, bound, at night ; if the patient is found unbound in the morning, it is reckoned a good omen, and propitious ; but if not untied, he is pronounced incurable.’

The arm of this Saint was a precious relict, preserved by the king of the Picts, and afterwards of the Scots, in the castle of Dunfermline, locked up in a silver box, and was carried by holy Mauritius, abbot of Inchpeffray, at the battle of Bannochburn, and to it the victory is ascribed, as appears from Boethius.

St.

*St. Fillanus episcopus et abbas sanctissimæ recordationis apud nostrates florebat in Fife et Argadie cui templum & arx munitissima in Laco Levinio habebat *.*

Rex Robertus Brussius, cum precibus perseveraverit, capsula argentea sponte, nullo tangente aperta, verum Bracchium quod domi relictum, sacerdoti ostendit quo rex et milites armati præclaram victoriam attinebant †.

And one of the Saint's teeth, with an ivory sword, is still preserved with the greatest care at the castle of Lanne as a famous relic; both in proof of the antiquity of that ancient family of Lanne, and of their connection with this Saint; and these people are known to be among the old inhabitants of the Pictish nation; and for any thing known to the contrary, might have once ranked among the kings of these people. And how does Mr. P. know but this sword was the spiritual weapon of warfare used by this good old ecclesiastic, and might also have

* Hest. Boet.

† Thomas Dempster, 1627.

been brandished against the enemy along with this famous arm, and stretched out by the above holy abbot, on that memorable day, when three hundred thousand are known to have been totally routed; and moreover the tooth also might be presented that day *in terrorem*? To fall under one's teeth is disagreeable, but to fall under such a tooth as St. Fillan's is terror complete. It is of course rather dangerous for Mr. P. to deny his being a Pictish bishop so boldly, especially as the effects of his goodness are yearly experienced by those who apply to him; so, if too much provoked by an adversary the force of his wrath may prove no less terrible, if felt by such as are offensive to him.

His medicinal waters at Strathfillan in Perthshire are also much used for distempered cattle; and such as have not always the benefit of using it on the spot; generally carry home large pieces of leaven, which they prepare at the wells; and when any malady seizes on their horses, cows, or sheep, they are not only washed, but made to drink the waters of this leaven at home, to restore
 them

them to their health again. So much for Pictish bishops; and many more can be mentioned, if necessary.

Now, as Mr. P. did not know this before, he is forgiven; only let him not pretend ignorance in future, as these facts are too well attested, to be disputed. More *Pictish* Saints can be mentioned, if these are not sufficient to establish the real existence of Caledonian Saints who were born among these people, which were neither Welch nor Irish, as that expression is at present understood, tho' no real highlander acknowledges the term Ireland to belong to Scotland, nor to the Gaelic spoken there.

'Ay,' but adds Mr. P. 'English was a written language, while there is no reason to suppose the *Pictish* was ever committed to parchment, in a rude, and barbarous kingdom, while the *Belgic* and English had been long the written language of a civilized nation.'

This gentleman returns again and again to the charge, and forces his antagonist to have recourse to almost the same dull round
of

of argument to beat him out of his hold. However disagreeable this mode must be to the reader, let us with patience hear what Innis says on this head ; ‘ it is a wonder,’ says he, ‘ that we have any remains of MSS. occasioned, first, by casual accidents ; secondly, by being plundered of them, or destroyed on purpose by a powerful enemy, Edward the first ; and thirdly, by the zeal of Knox, and the violent reformers, who burnt all the noble edifices, and papers contained in them : this is accounting for the want of written manuscripts in Scotland, though it is beyond doubt that such existed there, and I add that long prior to these times, the most valuable of the *Pictish* writings were destroyed by KENNETH MAC ALPIN, and his Scots, when they overturned the Caledonian kingdom in the ninth century, and particularly the famous metropolis of Camelodunum, of that kingdom, which for the obstinate and long resistance made by the inhabitants against that aggressor, was not only burnt and erased to the ground with papers, and all other valuable

ble articles contained in it ; but the whole inhabitants, man, woman, and child were put to the sword. In this merciless massacre the whole valuable records of Britain were annihilated ; and if Mr. P. doubts this fact, we can confront him with authority in support of the assertion.

This total destruction of Camelodunum, with all its inhabitants, has mislead not only Boethius, but many of his followers, particularly John Lefly, bishop of Ross, into the full belief that the whole nation of the *Picts* were destroyed by Kenneth Mac Alpin ; because, says he, against the law observed by all nations, they slew the ambassadors sent them ; (reflecting no doubt on the treatment, he himself met with when in that kind of capacity and sent by Queen Mary to act at the English court, for her interest, and was imprisoned in the Tower of London for a space, and even condemned, tho' by the intercession of the king of France he escaped with his life ;) ' on that account,' says he, ' Kenneth as king of the Scots who sent to the Picts to demand the kingdom of their land,

land, which by just succession pertained to him, and on refusal and treachery exterminated the whole nation;’ than which nothing is more contrary to truth, and to the wisdom of that king; even if he had been able, which does not appear to have been the case, from the strength, and great numbers of the Picts; for they increased so fast, as Gough remarks, that the soil could neither maintain, nor hold them, on which account they were obliged to invade, and overrun the Roman provinces; and Stillingfleet imagines that the South Britons were willing to make room for the Picts, for the sake of peace, by yielding up the whole country between the two walls for their colonies, when the Romans could no longer keep them under subjection, on the retreat of Severus, with the loss of fifty-two thousand men.

Yet Mr. Innis, who is otherwise favourable to the Picts, laments that both their name and language disappeared, and ceased in the middle of the twelfth century, and that Gaelic succeeded to it; he however makes an
apology

apology for his ignorance of that language, to decide dogmatically on that head, and his apology is accepted of. Henry Huntington, an English historian, who wrote about the middle of the 12th century, seemed to believe also that the language of the *Picts* was then extinct ; but being no judge of the tongue, he also is an incompetent one to determine the fate of that language. Richard of Hexam however writes that, at the battle of Standard, *anno domini* 1138, David king of the Scots was forced to give to the Picts the right hand, as their right on that day ; a proof that neither the people, nor language were extinct, but on the contrary were a very powerful host ; so that the total destruction of a nation far more powerful than the Scots is highly improbable. It is allowed that many of their princes and leaders suffered, and that most of their powerful princes, connected with the ancient royal family, were removed, and obliged to fly to distant remote parts of the kingdom, and their places were supplied by the relations of the conqueror to strengthen his hand ; and also, that

that the metropolis met with the destruction already described for their resistance, and breach of promise, but the rest of the lower class, and such of the nobility as submitted, were most certainly taken under protection.

Nay, as a proof of the falseness of so impolitical and cruel an action as the total extirpation of a whole nation, Nennius tells us, that Kenneth Mac Alpin was called king of the Picts, as were also his successors, as quoted by Lynch in the Ulster Annals. That the Picts made a part of the king of Albany's army in Scotland, we have plain proofs from Ethelwood in his Chronicle *. And Ingulphus declares, that the Picts made a part of Constantine king of Albany's army at the battle of Brunford, against *Adelstan* king of the Saxons. In the eleventh century the *Picts* are known by their own name; they were also known by the name of *Picts* in Galloway in the twelfth century, and other parts of the country. From the let-

* A. D. 937.

ter, of Rhodolph, bishop of Canterbury, to Pope Calixtus 1122, it appears that the Picts of Galloway, and the Picts of Murray affected a kind of independency, and were very troublesome under Malcolm the Fourth, being uneasy under the Scots kings, till the king, partly by force, and partly by consent, was obliged to disperse them through different parts of the kingdom; those of Murray were sent south, as the Murrays and Douglasses, and those of the south, were sent north to fill their places *.

Thus we join issue with Innis in allowing that the leading men who would not submit to Kenneth retired partly to Galloway, and partly to Murray and Sutherland, as to the two extremities of the kingdom, and were not so easily brought under subjection, as many of the lower order, to submit to the Scottish government; but must differ with Innis respecting the language of the Picts, which I maintain to be the same now in the

* Anno 1159, Chronicon Pasleti, M. S. Biblioth. Reg. Lond.

mouths of the posterity of the *Picts* as it was in Kenneth Mac Alpin's time, and long prior to that date, as already fully made good in the preceding part of the account given of the name PEICH.

And as it is a severe reflection upon the political prudence, honour, and humanity of that wise king to hold him up before the world as a monster capable of so much barbarity against the subdued Picts, the opposite truth in his favour cannot be too often mentioned to wipe away the infamous stain, and convince writers of their own mistakes in following misinformed writers so closely.

Independent of these facts, let common sense be appealed to; and can it once be supposed the clergymen of the different monasteries, and other seminaries of learning in N. Britain, were not equally learned with others of the same standing over all Europe? To imagine the contrary would be giving the lie to facts, independent of tradition, as is manifest from the numbers of learned gentlemen, who were employed in high stations in every kingdom and court through

all Europe ; and nothing but their learning could place them so high in rank in the republic of letters, wherever they were settled.

Certainly Mr. P. himself does not believe that the use of letters were unknown in such learned seminaries, as JONA, ORANSA, and ARD CHATTAN monasteries, or abbeys ; also in the nunneries and monasteries of UIST, and ROWDLE, the deanery of Ross, with many more of the kind in other parts of N. Britain, as they are allowed to have been through all Europe at the same time ; were there no positive proofs of the facts now existing, it would be absurd in the extreme to refuse or deny it.

‘ Our monks must have understood the
‘ learned language, and they must like-
‘ wise have wrote, yes, and in Gaelic too,’
‘ says Mr. M’Nicol, as already remarked.’

Anno 1139, long before there was any printing in Europe, we are told by Sir Robert Sibbald, that, in a written manuscript sent to him by a gentleman of the family of Mac Intosh, he finds that the predecessor of the Earls of Weems in Fife is called therein

Eoin

EOIN MOR NA VAMH, in Gaelic ; that is, *Great John of the Cave*. Uye, a Gaelic name given to any beautiful plain field, confined, either by two seas, lochs, rivers, or mountains ; as we meet with many such over all the isles, as well as this Uye in Fife, or the Uye of Sir R. Menzies in Appin a Du, in Perthshire. Here then we meet with written Gaelic even in Fife, long prior to that time mentioned by the imperious Mr. Pinkerton.

Nay, moreover, before the year 1054, we learn from Turgot, bishop of St. Andrews, while he was preceptor to king Malcolm Kenmore's children, and who had much access to learn the history of the royal family, that Gaelic was not only a written, but the only language generally spoken in Scotland then, and he accordingly delineates the character of Margaret, the queen of Scotland, whom, he says, he had often heard discourse on subtile questions of theology, in presence of the most learned men of the kingdom, and adds, that Malcolm the king understood the Gaelic language, as well as the

Saxon ; the first being the vernacular language of N. Britain, and taught him when a child, before he fled to England, from Macbeth, the usurper of his crown, where he learned to speak English.

The king therefore willingly performed the office of interpreter between his royal consort and the Scottish ecclesiastics, who were perfect masters of the learned languages, and could translate them into Gaelic, but were quite ignorant of the English as far back, as anno 1093 ; because Gaelic was the language even of the court, as well as of the commoners, before the English grandees and many others of inferior rank were forced into Scotland by William the Conqueror. And Turgot says, that the Gaelic clergymen were convinced of the force of the queen's arguments, and yielded to them, even tho' the king's Gaelic translation of these behoved to be much inferior in point of energy, to the original delivered by the pious and learned queen in the Saxon, or English tongue.

If Mr. P. pleases he may examine the accounts themselves, and they will convince him

him of his mistaken notion of the Gaelic and its antiquity. It is hoped he will not lose his temper in finding as old written parchment in Scotland, as he tells us we may meet with in England, and in Gaelic too, an almost unknown language, though the most honourable remains of the antiquities of Britain, &c. and no language is more powerful and expressive in the mouth of a poet or orator to this day.

But it would be entertaining to behold Mr. P.'s countenance when he reads that there were kings in these despised isles, long before the Christian æra, and for any thing proved to the contrary, for centurys before the first Fergus is said to have been invited from Ireland, to head the North British armies; for this last name is only an *agnomen* common to most kings, both before and after that time, and applied to them as supreme judges, when they passed sentence in that capacity in their different courts of judicature, as may perhaps more fully appear elsewhere.

But to return at present to the kings of the isles. One of these sturdy aggressors, named BRIDAN MOR NA HWAI, or as he is named in Uist, BRIDAN GOP DEARAG, *Bridan with the red mouth*, landed in Scotland about the Christian æra, with only a thousand of his men, and was beat off; but this bold invader and progenitor of the Mac Donalds landed the year following with a more powerful army, and impudently enough settled himself by force of arms in Argyle, and would neither allow the imaginary *Twa de Dannans*, the *Dalriads*, nor the Irish Scots to settle in these quarters, nor give names to any part of that country, but as he pleased.

The account given by William Buchanan of Auchmar, who published his enquiry into the genealogy, and present state of the ancient Scottish surnames of the Irish Scots, in the year 1723, coincides almost with the foregoing narrative; from which we may infer the impossibility no less than the improbability of their landing in Cantire; and it is as follows: In treating of the Mac Donalds, he says, COLL, VUAIS's son, was called GILLEBRIED,

GILLEBRIED, or as our histories name him, *Bridius*. This *Bridius*, in the reign of king *Ederus*, about 54 years before our Saviour's nativity, with an army of his highlanders entered Morven, and the other western continent, which having, with great barbarity depopulated, he was in his return met by king *Ederus* with an army, and entirely defeated; BRIDIUS hardly escaping by absconding himself in a cave, was thence termed BRIDIUS, or GILEBRIDE of the Cave; however after the king's departure he obtained new forces, by which he obliged the inhabitants of these parts to become his tributaries, in which he was not disturbed by king *Ederus*, then under some apprehensions of an invasion by Julius Cæsar.

BRIDIUS's son was called SUMERLEDUS; for the chieftains of that clan were for some ages designed MAC SOIRLES, or *Sumerled's sons*, as Ri. Southwell, an English writer, in his account of the petty kings, or Reguli, of some of the British isles while under the dominion of the Norwegian kings, asserts, who says, that those Reguli possessed all the isles round
Britain,

Britain, at least Scotland ; those possessed by Sumerled's son, being most of the EBUDÆ, or western isles then, and in after-ages possessed by the Mac Donalds.

Anno 245 of the Christian epocha, in the reign of king *Findoch*, Donald the first of these of that name found upon record, made a descent on the continent of Argyle ; but being defeated by the king, was killed with a great many of his men ; for revenge of whose death his son of the same name, in the year 262, and first year of the reign of Donald the second, entered the continent with an army of islanders. The king of the Isles usurped the government, and retained the same for 12 years, at the end of which he was killed by *Cratbilin*, king *Findoch's* son, who kept down his successors, as did some of the succeeding kings ; anno 762, one of the chiefs of the Isles, called Donald, made an insurrection, but was defeated by king Eugenius. The chiefs of that name possessed all that large tract of land, viz. Cantyre, Knapdale, and all along the western sea-coast

coast of Argyleshire. Is it then probable, when the M'Donalds of the Isles in Argyleshire struggled with one another, that the Scots Irish should be suffered to land?

And this fact will receive additional strength from the consideration that ABARIS, ARCH-DRUID of Liewes, was sent an ambassador from the isles to Greece in the time of Pythagoras, about six centuries before the above æra, and conversed very learnedly at the different courts he was sent to; and from this circumstance it would be absurd to deny that the isles were either destitute of learning, or inhabitants.

And to make this good, let us remark what Diodorus Siculus observes: that, among the writers of antiquity, Hecateus, and some others relate, there is an island in the ocean, opposite to Gaul, not less than Sicily, which is inhabited by a people called Hyperboreans, under the arctic regions, so called, because they are more remote than the north wind. It is a fertile place, for they have a harvest twice a year; that they have a great forest, and a noble temple, where men, many of whom are harpers, sing forth
the

the praises of Apollo. That they had a language proper for themselves, and had a great regard for the Greeks, which friendship had been confirmed from ancient times, particularly with the Athenians and Delians; and that some of the Greeks came over to the Hyperboreans, and made them rich presents inscribed with Greek letters; let Mr. P. listen with attention; and also that ABARIS formerly went from thence to Greece to renew their ancient friendship with the Delians*.

This description answers to no other island about G. Britain but Liewes, which equals Sicily in extent. Particularly, when it is known that the sea has since encroached many miles on both sides (the country being flat) almost within the memory of living people; eight miles are said to be overflowed; and black moss is, at times, for political purposes, dug up far below the sea-mark at ebb tide. No wonder if it was then as large as Sicily is at present, when it is about 70 miles computed, 105 English measure in length, and in many places 18 or

* Diod. lib. ii. to the end.

27 miles broad: and some even imagine that St. Kilda isle was once joined to it, though now a sheet of sixty miles of shallow sea covers the intermediate space; all which would make it equal, if not superior to Sicily in extent. The whole plain is full of deep moss; then it was full of woods, with the grand arch Druidical temple still to be seen at Callarnish. And that country, from the temperate climate, occasioned by the warmth of the surrounding seas, is so extremely fertile, that the Author has seen greens and other vegetables shooting out six feet high at Christmas, and after that time. And as to the prolific nature of their cattle, whoever reads the late Travels into the Hebrides, by Lanne Buchanan, will be abundantly satisfied of the justness of Diodorus's account on that head.

Plutarch also confirms their sending presents and writs. That presents were sent with Sador, *i. e.* SAIDE FEAR, the archer, that being part of the very dress, ascribed by another writer, as wore by ABARIS when he entered Athens with his belted plaid
(a belt

(a belt gilt over with gold,) with a bow and arrows in his hand. When SADOR, from the Hyperboreans, went with his presents, he was accompanied with *beautboys, harps, guitars, pipes*, and various other instruments. This is sufficient to mark the country of that famous philosopher, who is also mentioned by many other writers *.

Mr. Afle remarks, that the Phœnicians came to the isles for the article of commerce more than 600 years before the Christian æra ; yet it does not appear, that they taught the inhabitants the use of letters. Indeed, says he, the contrary hath been shown by Mr. Whitaker ; and adds, that they carried on their commerce with the Britons very secretly, insomuch that a Phœnician vessel, when chased by a Roman, chused to run upon a shoal, and suffer shipwreck, rather than discover the coast, tract, or path, by which another nation might come to enjoy their share in so beneficial a commerce ;

* Gaudentius Merula de Celtis Alpinorum.

and therefore it is presumed that their policy prevented them from instructing the ancient inhabitants of Britain in the use of letters. Nevertheless, of this ignorance we are told by Colonel Vallany, that the *Oghams*, or writings in cyphers, a kind of steganography, practised by the Irish, was used, though it is not to be found in any Dictionary of theirs at present ; but he very judiciously applies it to the elements of letters, and thinks it was practised by the Irish Druids, even though he never saw any Druidical writings.

This sensible remark is much to the purpose ; there is no reason to doubt but that such a learned body of clergymen would have committed their sentiments to writings, at least many of them, tho' the misfortunes which the revolutions of remote corroding ages should befall these writings, as well as many more of the same kind, of much later date, have been lost for ever to generations unborn, long after this period under contemplation.

It is therefore a rash conjecture in historians, however dignified, without positive proof,

proof, to aver, that the learned Druids committed nothing to writing, or that they were ignorant of letters, because they have not survived the ravages of time, and were handed down to our days safely. They certainly had the knowledge of letters; and what we have seen above of the Greeks bringing them presents, inscribed with Greek letters and writings, passing between these people; and the learned Druids are sufficient to establish these facts, tho' other corroborating proofs did not accompany them. Can any man of reflection hesitate for a moment to allow that so learned a man as ABARIS, the Arch Druid of Liewes, who is allowed, about 600 years before Christ, to have conversed with equal, if not more eloquence than any man in the Lycæum at Athens, and to have displayed more knowledge under a belted plaid than Pythagoras under his cloak, could be entirely destitute of the knowledge of letters, and of writing? To think otherwise, much more to write otherwise, would be an insult to people's understanding. They then stood in no need of instruction

instruction to write from either the Phœnicians, or Greeks, as they were of themselves sufficiently qualified without their aid.

Besides it is certain, from the conquest of Alexander the Great, that Greek became the universally received language almost over Asia, as well as Europe, and part of Africa ; inſomuch, that the cuſtom to write that language in Cæſar's time became very common from the unequalled ſmoothneſs of it's expreſſions. The Gauls, he tells us, uſed Greek letters, and he found in the rolls of ſoldiers, their women and their children's names were wrote in Greek characters ; ſo that for two or three centuries before Chriſt, it was the univerſal practice to write in Greek, over all the weſtern parts of the world. We may ſafely affirm, that in the iſles of Britain commerce with the Greeks made the language famous there, and the intimate connection between the Gauls and the Druids made them improve upon it ; and it is certain that the Gauls traded with Britain from what Cæſar writes * ; becauſe he

* Lib. 4. de Bello Gallico.

conveened all the merchants, hoping for some satisfaction in his enquiries about Britain, but in vain; these said, they knew, or pretended to know, nothing more than the maritime coast of Britain opposite to Gaul, their business being to exchange merchandise, and to return, not to make curious remarks on the extent of the island, the diversity of inhabitants, their discipline of war, or the commodiousness of their harbours.

All this, with more of their address, is truly offensive in these Celtic cattle, whether modern or ancient. The first have opposed the *Piks*, *Peukini*, or *Vic Veriars* in the north, and this tyrant *Bridan* and his successors would not suffer the Scots from Ireland to take possession in the south, but drove out the very natives to make room for his islanders, and even his descendants extended their empire over all Scotland, afterwards, as is well known. How then can Mr. P. give an account of the Scots and Picts, when thus unexpectedly stripped of both? No wonder he should rail against such savages, and more particularly against *Bridan Mor*, being the oldest offender, in
occupying

occupying most impudently the very place meant for the *Twa de Dunnan*, and the *Irish Scots*, and for making him labour so much in vain.

But they will have matters in their own way ; as Celtic understandings will always continue to be Celtic understandings in spite of obstruction.

Dhanian co beridh e, in spite of opposition, an old motto of the Mac Donalds in their coat of arms from that time till now. This tyrant is justly entitled to bear his own proportion of railing, seeing the Macphersons have already got enough of that abuse.

Had Hæcateus, and other ancient writers, concealed the above account, matters would have succeeded better ; nay, even M'Nicol must open again like a Scheanachie, and support the old Gaelic too ; by telling the world that it has a regular and established standard, as is well known to many gentleman of taste and candour, who, tho' not natives of the highlands, have been at much pains to become acquainted with it. I shall

only, says he, appeal to two respectable evidences, namely General Sir Adolphus Oughton, and Sir James Fowlis; these gentlemen will give a very different account of the matter, and cannot be suspected of having any partiality; the one being an Englishman, the other a south country Scotsman. The testimony of Mr. Pennant, and of every other elegant traveller through the highlands, with that of the world, is in our favour; and against that, Mr. P.'s praise or censure can have but little weight. What Sir Richard Steel says, with regard to himself, may in some measure hold in this case, when impertinent calumniators jealous of his fame bespattered his character, as Mr. P. abuses the Macphersons and other learned men, with the Celts in general; namely, that idle people for want of other entertainment, and discourses, must be led to hate the persons of those they never saw, and oppose designs into which they never examined. In one word, one cannot but reprobate the stubborn malignity that this gentleman all along pursues against the learned and illiterate Celts,

and

and others, in his writings, when every line is almost marked with prejudice, and every sentence teems with the most illiberal and unprovoked invectives. And I doubt not, if he is thought worthy of notice: but he will meet with severe correction from some one or other of the abused characters so outrageously insulted by him. But the Author would have taken his final leave, with the sentiment of Agesilaus, respecting the foolish Menecrates, who stiled himself Jupiter in his letter to the king, with wishing Mr. P. health, and a sound mind, did it not appear necessary to make a few more remarks before parting.

The acrimony of Mr. P. against Macpherson for mentioning the poems of Ossian and Fiangacl, which he so rudely terms a falsehood, calls on the author to do justice to a subject that has attracted the attention of the indifferent, awakened the curious, roused the corruption of the critics, exercised the quills of the envious, and opened the eyes and ears of the whole nation with the strongest desire and expectation of hearing

the genuine account of a subject, that had gained universal applause, fully explained to their satisfaction.

The subject alluded to is the famous poem of Ossian with the history of Fiangael, and the Fians in general ; and while the author reprobates the severity of Mr. P. against James Macpherson, and hopes to be able to support the credit of the poem, yet he cannot approve of the last gentleman's pertinacity, in silently refusing to Dr. Johnson and others, a more explicit and satisfactory account of these people and the poem, so justly allowed to have existed many ages prior to the publication of it by Mr. Macpherson.

Dr. Johnson, from his exalted character, as a writer, had a right to be answered respectfully, the nation would then be satisfied, and his own country highly honoured by a compliance to so reasonable a demand.

But as it would be rude in the extreme to think he could not explain it sufficiently, so, to save him the trouble, and if possible give satisfaction to the reader, the author engages to unfold this seemingly mystical subject,
and

and leave with the judicious to determine how far the writer deserves credit from his knowledge of the ancient Gaelic language, and of course yield satisfaction to the critics and others.

Here then before he enters on the subject of the FIANS, or FINGALL, in order to explain it, it will be necessary to premise that, in times of the feudal system, every prince, lord, or laird in Scotland, was under the necessity of protecting their private properties by force of arms ; and each proprietor of estates, whether large or small, behoved to keep a sharp look-out, as emperors and kings must do at present, in order to protect their effects, by the incumbent vassals and tenants, to prevent a surprise from secret, no less than from the more powerful adversaries, whether neighbours or otherwise ; and these precautions were no less necessary by night than by day, and the vestiges of these cautious steps are well known to all such as understand the language thoroughly, because it is so expressive of the different objects and designs, for which it

was originally intended. To illustrate these by words and signs, and no less known now than then, though, to strangers to the idiom of that tongue, this assertion may appear strong and singular, when compared with most modern tongues that are changeable ; but when it is considered that this language never varies, the surprise will be lessened. It is true, the language may, and has given way to other tongues, for obvious reasons, as already observed, in many parts of Scotland as well as in other countries, but still as much as remains of it, stands unchangeably pure and is still the same, and even a mixture with it is well known to be foreign, and quite different from the object expressed, if mentioned properly in the Gaelic ; in the mean time, the fact in affirming that this very ancient language is not a paradox, but a truth granted by eminent authors, will presently appear.

The Scythian is said to have laid the foundation of the Greek ; and the Celts that of the Italian nation, as Leibnitz writes in *Miscellanea Bero*, &c. page 5, &c. And to point
out

out the possibility of preserving the language pure, like that of the ancient Chinese, it is remarked that original languages have been best preserved in islands and mountainous countries which are difficult of access, and whose situation is not so convenient for the frequent intrusions of barbarous tongues.

Of course the British isles, says the writer, and mountainous countries have preserved it with them, while other tongues, from time, are subdivided into a variety of branches *.

The same author proves from Ezekiel, that the Pelasgi from the isles of Elifha sold tin to the Phœnicians, which they had received from the Casseterides first, long before the Phœnicians were acquainted with the place ; nor is it likely they would pay profit to the Pelasgians, if they knew how to come by it at first hand. And he thinks that afterwards the Phœnicians gave the name *Barratannac* to the isle †.

* James Parsons on the antiquity of Taphet.

† Ibid.

From

From all which he seems to think that the first inhabitants of Britain came from the Archipelago isles (*i. e.* Elifha). This gentleman remarks, on a passage from Plato, that the Greeks received their language from the Pelasgians, among whom the proper etymologies were to be sought for ; and that if we go higher, we must make our last appeal to the Creator ; and yet the Greeks called the Pelasgi barbarous, because of their tongue, which by some is supposed to have been Celtic.

He adds, that some Hebrew words are found among the Pelasgi, so there was an affinity between them, and declares that there is little doubt, but the Phœnician tongue had its origin from the Hebrew language. In Gaelic likewise there are Hebrew words to be found ; as *Gael*, they called it *Gallin*, and the Gaels term it *Gallin* *.

Having thus pointed out the possibility of preserving the Gaelic tongue pure and uncorrupted among the isles and hills of North Britain, the following explanation of the old

* Ibid.

FIANS, and FIANGAEL will, I hope, gain credit, and yield satisfaction.

The very name FIAN conveys the idea of a giant, or monstrously strong personage to the minds of the vulgar, seeing they seldom mention these men, but in terms of awe and respect, as if conscious from some presentiment, or unaccountable impressions, that they were beings of a superior order which commanded submission and proper attention from their inferiors.

That this is the true definition of the vulgar and common sentiments of the Celts respecting the FIANS, are facts so generally received, that no one will controvert them.

This serves as a key to open up what seemed a mystery before it was explained, and sufficiently points out how the plainest language may be abused by the ignorant, and may be rendered even unintelligible to knowing judges, by joining a combination of misplaced words and syllables ; circumstances which generally follow from the mouths and pens of men who are incompetent

tent judges of the true idiom and pronunciation of a language.

And no tongue has suffered more than the CELTIC now under consideration, and that from the pens of writers who are otherwise able, but unfortunately remained strangers to the language of these despised and neglected people and their country; whose history they have attempted to transmit to posterity for infallible certainty, though under this disadvantage themselves; as might be made good, did not the subject of the FIANS call off our attention to explain it.

Then this word FIAN is compounded of FIAU, *an alarm*, and AON, *one*; that is, an alarmed man, a man on his guard and defence. FIA NEACH are made up of FIAU, *an alarm*, and NEACH, *a people*; an alarmed people, or men on their guard or defence.

The AGNOMEN FIAU was an epithet given to them from their constant profession of guarding and defending their country and property from the dangerous depredations of strangers, or from neighbouring kingdoms
and

and countries. In English they were called *marchers* in after times ; as the Douglasses, the Kerrs, the Humes, the Cummins, and the Maxwells, were so named, while they defended Scotland from the English plunderers ; so the Percies, Forresters, and others, who protected England from the ravages of the Scots borderers were likewise thus named. And the borders are still known by the name of *marches*, or *merse*.

The feuds that long subsisted between the kingdoms have been so fully described by historians, that a further account in this place would be superfluous, as few common readers have not been entertained fully with the heroic achievements of the Douglasses and the Percies on the memorable occasions in history, and even songs of the times.

After the same manner the wild ridge of rugged hills, which divided the Scots from the Picts, is always called GARABH CHRIOCHAN, *rugged marches* ; these were named by the Romans, and are still called by their followers *Grampiani Montes*, by transposing letters in order to make the
word

word found more agreeable to their Roman ears; without regarding the real injury, which such corruption offered to the abused language, or that the very meaning was materially affected by such improper freedoms. Thus, instead of GARABH BHEANTIBH, they left an unknown word in their stead, which a highlander cannot understand, nor many such abominable transpositions and additions to, or cuttings off from the beginnings or ends, by taking vowels out of, or adding vowels to the middle of words, and interpolated expressions as are in use, and explained by their foreign figurative manner to their readers, by their *Prothesis*, *Aphæresis*, *Syncope*, *Metathesis*, *Antithesis*, &c. all which pompous figures and explanations have been hurtful to every language, and more especially to the Gaelic, where every word is descriptive and expressive of the object it is affixed to; and the above mode of alteration has had the most pernicious effect, as is well known to every judge of the old Celtic.

Upon the whole, respecting the Picts and Scots, and before we put a final period to
this

this stricture made upon the *Picts* and *Scots*, the kind reader will pardon the author for remarking once more with feeling regret, how ridiculously the ablest writers may, and have been led into the grossest mistakes by relying too unguardedly upon misinformed authority, while others with equal inattention entertain the world with conjectures of their own fertile invention, and no less void of foundation, than of probability to build upon ; this may be exemplified from the strange account given of the inhabitants of North Britain by some fanciful writers ; says one, the first inhabitants were Celts who possessed that country for the space of a thousand years, or thereabouts, when behold a more savage tribe called Cumri dispossessed these of the whole country, except a few of the Celts who sheltered themselves in the mountains and isles of Scotland from the swords of the invaders, and where their remains are still to be found.

The last invaders enjoyed the possessions of the poor Celts very securely, till, unfortunately for them a more ferocious tribe still,
(if

(if possible) called Picts, poured in upon the Cumri about two or three hundred years before the Christian æra, who, in like manner, turned out the whole Cumri; and the few remains of these are still existing in the mountains of Wales. The Picts being thus left masters of the field, were, however, in their turn destroyed, root and branch, by KENNETH MAC ALPIN, and his Scots, who from the year 834 of the Christian epocha, continued in full possession of all Scotland, except what the Celts, (called savages by Mr. P.) keep possession of in the isles and mountains of the north-west of Scotland. Now, can any dispassionate reader believe that any of the above, supposing them to have been distinct people (a thing not granted,) would allow any new tribe to overcome them, after having had so long time to increase and multiply over the whole kingdom, and to be dispossessed of the country of their ancestors by such strangers; this would be granting a greater sacrifice to these new tribes, than the PICTS, or CALEDONIANS did to the Romans, though allowed by all the world to be the most powerful

powerful and regularly trained troops on earth, even with all their auxiliary forces brought to their aid; yet we know that these were obliged to retire, both with shame and loss, after making the fiercest trial; the very thought of reducing such warlike people by any new invaders, is an outrage against common sense; and as these could not, much less did Kenneth Mac Alpin put a period to the Picts, as imaginary writers have inadvertently given out. We have already, on purpose, remarked, that the inhabitants were the same; though strangers, who have at different times heard new names applied to them, imagined that the inhabitants were equally new in the country, as these prenomens were to their own ears. Just as Hollingshed, speaking of the Scots king's having invaded Northumberland, about the year 1173, makes a difference between the two nations under king William, by calling him king of the Scots and Gallo-way men (or Picts), who, after passing the confines of the bishoprick of Durham, did much hurt and slaughter, with the additional

ruin of burning and spoiling the country. In the same manner Eversden, speaking of the battle of Falkirk, anno domini 1298, remarks, that the Scots, whom he calls archers, being slain by the English horsemen, yet though the said horsemen assailed the spearmen, who stood upon their defence, they kept out the enemy by fighting manfully with their spears held out like a thick wood before them; they were at length fore beaten with the arrows poured upon them by the English archers, insomuch that they began to be in disorder, which opened an avenue for the English horsemen, and that gave the victory to the English; and finishes that account by telling that these spearmen were men of Galloway, or as the others meant, Picts, by way of distinction from the Scots, while in reality they were the same people, and the different names were given for wise reasons, as above. We now resume the subject of the Fians.

From the warlike spirit of the Scots highlanders, and their inclination to plunder the PECHS on the east side of these rough
marches,

marches, or the *Dorsum of Alabin*, necessity required that certain princes, all along the east sides of this ridge of hills, and even on the west sides of the GARABH BHE-ANTIBH, behoved to be always on their watch, both by nights and days, to alarm the country, that the inhabitants might instantly repair to the standard of their leader, or FIAN, to prevent depredations, and other fatal consequences, which generally marked the steps of these bold aggressors wherever an attack was made.

And here it must be remarked, that no extraordinary reflection is meant against the Scots and Picts for these disagreeable advantages taken by either party ; because that seems to have been the common practice followed throughout all Europe in these early times, and that not by the commoners only ; but also by their superiors in rank, from whom better things ought to be exemplified. In proof of this we need only cast our eye on the manners of the South Britainers, where, according to Hollingshed, they at times sunk into meaner practices than either of the two former nations are

said to have been guilty of. When speaking of the manners of the people, as late as the thirteenth century, he says, these banditti, by confederating together, carried matters very great lengths, and all under the mask of religion, supported by force, to ruin the industrious inhabitants by their depredations; insomuch that the pope blamed king Henry the Third of England for tolerating of such abuse, and ordered to have the guilty accursed, as too offensive to God and man; for in the year 1232, matters went so far forth, continues he, that there were sundry persons armed and disguised like mummies, which not only enterprised to take diverse of these strangers who were beneficed men; but also came to their barns, threshed out their grain, and shewed counterfeited letters under the king's seal, which they had procured for their warrant, as they did pretend. At length the pope, upon complaint made unto him of such violent doings, wrote to king Henry, blaming him not a little for suffering such disorders to be committed

mitted within his realm; commanding him, upon pain of excommunication, to cause a diligent enquiry to be made to find out the offenders, and to cause them to be punished sharply, as an example to deter others: he moreover wrote letters to the bishop of Winchester, and to the Abbot of Saint Edmondsbury, to make the like inquisition, and to curse all those that should be found culpable within the south parts of England; and the same rigorous orders were put in execution in the northern parts of the same kingdom.

Hereupon a general inquisition was taken, as well by the king, as by the bishops, and many were found guilty, some in fact, and others by consent; among which number, there were both bishops and chaplains to the king, with archdeacons and deans, knights, and many of the laity; there were some sheriffs and bailiffs also, who, by the king's commandment, were arrested and put in prison; and diverse of all sorts did keep themselves out of the way, and could not as yet be found. In like

manner, Hubert Earl of Kent, Lord Chief Justice, was accused to be chief transgressor in this matter ; as that he had given forth the king's letters-patent to those disguised and masked threshers, who had taken on themselves to sequester other mens goods to which they had no right. There came also to the king one Sir Robert de Tuing, a knight of the northern parts, who had led about a company of the said maskers, protesting that he had done it upon just cause, to be revenged upon the Romans, who went about, by sentence of the pope, and manifest fraud, to spoil him of the parsonage of a certain church, and therefore said he had rather stand accursed without just cause for a time, than to lose his benefice without due judgment.

The plunderers of the South seem to have laid hold on some seeming just cause of offences being received before they were provoked to commit such outrage on their fellow-subjects, as indeed did the fierce inhabitants of the North, who never committed any depredations on their neighbours, without

without first announcing of some abuse, or indignity, which they alledged as an excuse to colour their proceedings with a seeming shew of justice on their side ; the which behoved to be redressed at the expence of their supposed enemies ; but as far as tradition, or written testimony goes, we never heard of the Scots or Picts making use of religion to cloke their knavery. At any event we may safely believe, if the inhabitants of Britain were so turbulent at so late a period, they must have been much more so many ages prior to the time under consideration, and a proof that FIANS, or guardians were absolutely necessary, particularly near the mountainous countries of Scotland, where the inhabitants were more fierce than in the south.

But to return to the FIANS, they had certain little eminences, named FAIRRE DUNS, (corruptly so called for DOWNS in English) on which the centinel lighted a blaze by night, when any appearance of danger approached, and the other inhabitants on seeing the signal of dis-

trefs, immediately marched towards that place where, from the blaze or smoke, they understood the danger was threatened. This was generally used as the most expeditious mode of giving the alarm in places where the FAIRRE DUNS commanded extensive prospects.

Where the country was more flat, or less exposed to the stationary places of keeping guard, they used the fire-cross, or *Croish t' Arridh*, the slaughter-cross; for AR-RADH, in GAELIC, signifies *slaughter*; and the dead left in the field of battle are said to lie SAN ARRAICH, *i. e.* in the field among the dead. This name is well known, but corruptly in English entitled *Slughorn*: with this fire-brand they ran from one to another with such velocity through the country, calling the people to arms with the word *Sluagh Ghairm* in their mouths (as above, *Slughorn*) namely, to call the people to arms; by this speedy proclamation the people were instantly at the place of action, *Croish Arridh*, as above; the first was the figure of the signal, the last epithet means slaughter,

slaughter, a field of battle; HUIT N'-GA-ISGEACH SAN ARRICH, *the hero fell in the field of battle.*

This is the mode of giving signals all over the western isles; every town and house in an island know their own different places for burning the blaze, or making a smoke; when any person wishes to cross from the main land, or any other isle, to visit an acquaintance, immediately the people launch out their boats to bring over the stranger; and one of these fire signals have been seen in HARRIS, from Skye, a distance of 24 miles; nay, there was a signal of distress made on a certain melancholy occasion on the summit of the high pike of St. Kilda, and was really said to have been seen by some of the inhabitants of the Long Isle, but they did not then understand the meaning, as the distance of twenty leagues was too long for signals to receive a passage by them; nor could it have been seen, had not the Long Isle been flat, and in many places almost on a level with the Atlantic. Our surprise will be lessened at the method used
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our predecessors to collect their forces, when we find the same method is used at this day by a people nearly in the same state and degree of natural advantage that our forefathers were in, when the Princes and people were known by the appellation of FIANS, and FIANEACH, or wardens and guards of the kingdoms. And the ruins of their great castles are known to this time by their names.

Tradition ascribes twelve, and a modern writer fourteen towers to FIANGAEL; and report says, that he was buried at Kilin in Broad Albin, Perthshire; in a word, that appellative was common to many; just as the surname FERGU, properly speaking, was to every king, or prince, as judge over the differences among the people.

The remains of a large circular building called the Black Castle, are to be seen in Mulin parish at Erradour within a mile of BALLY UKAN; near *Mulin* is another, and many more towards Fortingale; but the most complete is that named CAIS-TEAL N-DIU, at the foot of the hill
of

of GRIANAN, or GROUNICH CRUINICH DUN, the gathering hill, or DUN, being the place of rendezvous in the days of yore ; this vestige lies in the farm of CAISHLY, west from MINGINISH.

There are other castles out of the line of the other twelve, and connected with the FIANS ; one of them about five miles east of KILIN parish, above the high road ; the other called BORORA, about a mile from ACHMORE, on the south of *Loch Tay*, in the said parish *.

We shall now take a wider range for a little, in order to make it appear that this order of men possessed all Scotland, and that the name may, for any thing known to the contrary, have then been as generally received among the people, as the term Scots is now applied to the descendants of these FIANS. In the shire of *Sutherland*, we meet with CAIRNNAM FIANN, being now a confused mass of immense large stones, the ruins of large buildings, which lie in the parish of *Dornoch*, about six miles

* Camden, by Gouch.

to the west of that parish church. And in the parish of *Rougairt*, in the same shire, one meets with **CLAISH NAM FIANN**, about five miles north-west of the church. **CLAISH** being a narrow tract of country, and so named in other parts through Scotland, by way of distinction, from *strath*, this last being of much larger extent. In this little district the guardians of the country were settled, with a chief in their neighbourhood called **FIANN**.

From the north of Scotland we pass on to the south; and there, in Murray-shire, we meet with **FIAN DORN**, *i. e.* **FIN-DORN**, or the east side of the **GARABH CHRIOCHAN**, or rough marches. And as this country lies open to the invaders from the north-west, it became necessary for the chief, who resided here, to be well appointed with **FIANNICH** to attend him, when called upon to defend their properties from the enemy. *Findorn*, a well known town, is built on the sea-coast, and a considerable traffick is carried on there, a much safer and more profitable profession

sion than the trade formerly carried on by the inhabitants in that part of the country, when the name was given to the place.

Near fifty miles north-west of Aberdeen, in Bamffshire, the castle of FIANLETTIR stands. This ancient seat of the *Fiannich* is well known from the honourable family to which it belongs.

This, with the country around it, was occupied by the FIANS, an armed company ready at a call when need required their assistance.

We leave Inverness, and hasten to Perthshire.

Then about two miles north-east from Blair in Athol, where that duke principally resides, we pass a GLEAN FIAN DALE, the country where most of the wardens resided; and their chief most probably lived at CAIRN DUBH, now reduced, like other castles, to a confused heap of stones piled upon one another.

To the east of Blair Athol stands castle LUD, another of the old seats of the marchers of North Britain. The founder's
name

name was LODDY, a man's name common then as well as in our own times, viz. LEWIS, or *Lodovic*. Both the Lothians derived their names from a prince of this nation ; even London, by some fanciful writers, is said to have been so termed from king LUDD ; and in Scotland there is a *Beinn Loddy* in Perthshire, where many princes of that name are known to have resided, about fifteen miles west of Sterling, in the bosom of a semicircular group of high hills, and facing Edinburgh.

URR, ARD, a place situated on the water of GEARY, about four miles east of Blair, received this name from one of the great personages who protected the country. URR, MHOR and URR, ARD, were, and still are, applied to persons of exalted rank and power over the highlands of Scotland ; and indeed this is the common way of speaking of them with strong marks of respect : and very probably from the *apex* of CRAIG URR ARD, the watchman lighted his fire-signal to alarm the whole party to arm themselves against the approaching enemy.

CAIRN

CAIRN DEARAG, and ESS DEARAG, at Lannecastle, where a great Fian once lived, and the family is still upheld by their descendants, or relatives. Likely enough, Offian's DARGO, and other fortifications of Fians or Princes may be met with, about three miles from the house of Blair; and about four miles south-east from the said Blair Athol, lies the famous FIAN CASTLE, where a brave defender of that country once resided in those hostile times.

Perhaps the reason of so many wardens settling here about Athol and its vicinity, arose from its being nearly opposite to LOCH ABBER, on the west side of these marches, a place long known for the fierceness of its inhabitants, who frequently infested the rich countries in Perthshire about Dunkeld, and even the fertile Carfes of Gowrie and Falkirk; that thus united they might be able to stop the progress of these daring invaders, whose steps were always marked with consequences dangerous to the natives, and especially to their properties.

Fortingale,

Fortingale, rather FAIRE NAN GAEL, watching the highlanders : This place was once eminent for watchmen, and a strong body of FIANEACH were settled around it.

At the head of LOCH TAY, in a narrow valley, stands FINLARIG, one of the Earl of Broad Albin's principal seats ; a very strong castle, well known to belong to the FIANS, and perhaps to FIAN GAEL himself, who is said to be buried at Kilin, in its neighbourhood.

From the Grampian Hills to LOCH TAY in BROAD ALBIN, the river DO-CHART gently glides along through a beautiful highland strath of eighteen miles long, called by the name of the river ; both sides of this valley are planted thick with gentlemen's seats, and large farm villages occupied by the inhabitants ; in the happy neighbourhood of which we meet with STRATH FILLAN, rendered famous in more modern times, from the wells and waters of Saint FILLAN, which were believed to have been impregnated with the virtue of curing lunatics,

lunatics, by that famous man ; the place is on that account yearly frequented by people to reap the benefit entailed on these waters from the year 700 to the present ; and the vestige of his old monastery also remains, and is used for the same valuable end with the waters, to contribute to the blessed purpose of conferring health on the distressed. But passing this, we must remark, that prior to this period the names of different seats still bear the name of the FIANS, as STRA FIAU LANN, where many chiefs under that designation, accompanied with their vassals and tenantry kept strict watch against the encroachments of the GLENURCHAY men, and those of the upper and lower LORN, on the west side of the rugged marches, and to whom the above STRA was always exposed, on account of its being an easy open thoroughfare to pass to the low countries of BALQUIDDER, STRATH of LANN, and STIRLING.

In defence of which many severe battles have been fought, as we are told from tradition, and even the songs left for posterity

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to

to recite, which might be marked in this place was it necessary to establish the foregoing narrative from the strength of such authority ; but what already has been said respecting the FIANGAELS will, it is hoped, satisfy any sensible reader of the truth of these wardens being employed in this kind of capacity, without additional strength of illustration to make the subject credible, or the name more generally believed to exist. And near the very Dorsum, or ridge of Alabin, in passing south-west from STRAFILLAN, one enters into GLENFALLACH, or GLEN FIAU LAOCH, in English, the valley of the alarmed hero. Such a man is called a FAWARR, or a strong man on guard.

This Fian defended the pass that leads towards Lochlomond in the county of Lennox. In the parish of Callander, Perthshire, we meet with GLEAN FIAN GLAISH, or rather FIAN CHLAISH, a beautiful rich little valley, inhabited by the marchers, who protected the low countries of Monteth, and Strath of Lanne from the inroads
of

of the GLENORCHAY, or BALQUIDDER depredators.

In the adjoining Strath another chief lived at DRIP FIAN, in STRATH GERTNAY, hard by it. DRIP means active, stirring; and FIAN, vulgarly called *Drepan*, the name of a town.

LOCH FINN received its name from the same source; in the neighbourhood of which, one of the chieftans lived, perhaps at ARROCHAR ARR CHORADH, the slaughter hollow, to oppose the Argyleshire invaders, called EARRA GHAEILICH, and in Cowal, further south, toward the end of the GARABH CHRIOCHAN, or rough marches, we find the castle of FIN NAB; NABI was, and is still is, the term for a neighbour through all the Ebudæ; perhaps it is more than probable that this gentleman had a few neighbouring assistants, to whom this familiar term was applied for their aid in time of need. FIAN CHRUACH, or the rock of FIAN, in the vicinity of GLENURCHAY in Argyleshire is well known; and we might follow the watchers in the same

order over all the West side of the GARABH BHEANS, as we did on the East, and could easily mention several vestiges belonging to these chieftains, who were seated in their regular order, to command the peace of the kingdom, by forcing those who were violating it into better manners by a sharp appeal to their broad swords, in case more moderate and lenient measures could not insure it. But we shall rather pass by to remark, that not only the marches between kingdoms required wardens, but even in the heart of the kingdom, and over all the isles, we find that this order of men prevailed.

On the north of Campsay hills, the country adjacent is called FIAN TIRR, or *Fintry*, and the very parish is so named. This place was infested by the inhabitants of Clydesdale and Campsay, and the whole force of the country was necessary to protect their property, especially in sheep and cows, for which this country is famous. In Airshire, not far from *Kilmarnock*, another country named FIANEACH, or *Finnich*, is to be met with, south-west from Glasgow.

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The Romans knew these inhabitants by the name of *Attacotti*, corruptedly so called by them as usual, instead of *Aiteach Coitarin*, *i. e.* the cultivated country of the boatmen; for *Coit* signifies a boat, which these coasters used generally for their fishing and navigation; the whole of the parish is known by *FIANEACH*, a strong proof that danger threatened them by sea, and by land, and of course a strong band of defenders became necessary on the west coasts, facing the Irish rovers and their curracks, in case they landed.

There is a *Bo FINNAN* in Dunbartonshire, where the village was planted by these guards. In Bothwell parish, Lanercshire, stands *CAER FIAN*, corruptly *Carfin*; *CAER* signifies a gentleman's place of residence, it was so used then, and is so employed at this day. Hard by Muthil is to be found a *FIAN TULLICH*, and another *FIAN TULLICH* in *Glenleadnag*, Comrie parish; *FIN GLASSIE* in Fife, and *COR STOR FIAN* of Niddry. *FIN GASKIN*, this last quality added to *FIAN* represents the human mind with the idea of a brave hero,

a very needful accomplishment in a man who bordered on a country, and even shire, inhabited by FIANICH; all Fifeshire is called FIAU, an alarmed country, as if the natives of this rich country were continually on their watch, to protect their private property from the surrounding plunderers, who waited their opportunities to break in upon this fertile garden of North Britain, to strip the inhabitants of every thing valuable, especially of their cattle. Fife anciently was supposed to comprehend all the beautiful plains, from the Carse of Goure: on the north of the Tay, to Falkirk on the south of the Poull river, (ridiculously called Bodotria) by the admirers of the Romans. So much in proof of the existence of a set of gentlemen and vassals, who were denominated FIANS, as an agnomen given them by way of distinction from their other names; many of which prenomens, from the rust of time, and the gradual influence, and corruption of ignorant and inaccurate speakers of the language, appear now in the mouths of people, clothed in a garb seemingly strange
and

and foreign, even to the most accurate judges in Gaelic.

But before this is exemplified, we must observe that the same government prevailed over the western Hebrides, respecting the FIANS, and which is no inconsiderable proof that they were originally the same people. In Harris, Inverness-shire, there is a FIANS BHA, commonly known in English by Finsbay; and between North and South Uist, Argyleshire, stands conspicuous pointing at both seas, the famous CRAIGNAM FIANICHIN, from the apex of which the protectors of that country made their remarks by looking to the sea to prevent a surprise. *Loch nam Fian*, and *Coridh nam Fian* near *Dun Gainich*, *Benbecula*, *S. Uist*. *Cor na Fian*, i. e. the cauldron, or kettle of the wardens.

One instance or two more in the south before we enlarge on the isles and north-west. On the south-west of Lanne Castle we found Drepan, i. e. the active *Fian*. *Drep* or *Drip*, as above, signifying activity, or action, on the west in Strath Gertna, with

another in the north hilly country, to give the alarm to the chief in case of danger; and at this Lanne, a third great hill for burying the Lannes, have been built, and called by that name LANNIBH-EUG, the *dead Lannes*. There is another DUN IRA, near Loch Eairn, called CUILLURNAN; *i. e. Cuil far Fiann*, the west corner watch of Fingal, to prevent a surprise by the enemy, among the thick woods around the Chief's house at *Dun Ira*. From the whole it seems certain, as Mr. Knox remarks, that the whole country and islands are filled with the exploits, and vestiges of Fingal's; so that not only one but many men of this description of great heroism and splendid achievements actually existed in the highlands at some remote period of time. The numerous remarkable places that go under that name, is another strong corroborating proof; for we find the name and vestiges in Sutherland in the heights of the parish of *Kildonan*, or *Dun Fian*, as observed by an intelligent clergyman from that country. There is a hill called KNOC FIAN, or
Fingal's

Fingal's Hill; and the people have a proverb, when there is a great falling off from any man in his successors, whether in his family or office, they say, Offian, the last of the heroes. It is well known, says Mr. Knox, that there are many poems and stories in the highlands similar to that published in the name of Offian.

In the island of Staffa, there is a spacious cave of Fingal beautifully described by Sir Joseph Banks and Mr. Pennant. When we asked the name, say they, our guide told us, it was called the cave of FIUN MAC CUILL, whom the translator of Offian's Poems has called FINGAL. How fortunate that in this cave we should meet with the remembrance of that Chief! as that of the whole Poem is almost doubted in England. At *Caol Ruidh*, in *Sky*, a sound, one quarter of a mile broad only from Scotland, three miles from the mouth of *Loch Duich*, in Ross-shire, the ruins of a CAISTAL DUNNIN, that is, DUN FIAN, the hill of Fingal, are to be seen. There is
a *Dunnin*

a *Dunnin*, called *Torr Nawe*, near the heart of Strathern in Perthshire, where another of the FINGALS lived, a beautiful large mound like a ship, with its keel uppermost; the Romans ignorantly called it *Terra Navis*, an earthen ship: but in Gaelic, TORR NAOMBH, is a sacred burial place belonging to the King or Prince who resided at DUN CRUB, the present seat of the Lord Rollo. There is such another large hill at Inverness, where another of the heroes resided, called TOM NA HEURACH, the hill of the young men. EURAN ALVIN, is a handsome youth; here probably the young men were marshalled by the King or chief FIAN. Near Lanny Castle, be-west Sterling, one meets with two places bearing the name; one at *Orbinn*, i. e. AIRRE BO FIAN, the watch-town of Fingal, in the braes above the chieftain's houses.

Nay, another strong mark to corroborate what was hinted above, that the inhabitants were the same with those over all Scotland; and on the north-east in particular, we saw that not only singular bays
and

and towns are named by the epithet FIANS, but whole districts in different places evidently bear the names of the people there, though none of the vulgar natives can account for the inhabitants of these tremendous ruins still singularly attracting.

In Sky, we meet with BAILL NAIN, *i.e.* BALLY-NAM FIANN, where a gentleman resides. The many large BARPIANS in that beautiful rich isle strongly mark their existence in that country.

The BARPIANNS over all *Harris* and *Lierwes* are immense large Cairns of stones huddled and blended together into the greatest masses of confusion, and seem to have been originally dwelling-houses, and possessed by the Fians; I say, these are to be met with in many places in those and adjacent isles, particularly at *Hellishnisk*, on the main land of *Harris*, and in the island of *Scalpay*, and others, these huge Cairns are numerous. Those above *Hellishnisk* have been regularly built in the form of a large square, comprehending some
acres

acres of ground in the middle, perhaps with a view to keep their cattle secure in the night from the neighbouring thieves. Says Mascow, among the ancient Scythians, the flocks and herds, after grazing all day in the open fields and pastures, retire, on the approach of night, within the protection of the camp, which consisted of wooden houses of the princes, which were carried about in their emigrations on carriages by twenty or thirty horses and oxen, just as the BARPIANS that stood regularly secured their flocks in square spots in the centre. And in the isle of Scalpay, or Glafs, some of the BARPIANS are to be seen to this day almost intire, standing quite erect in the middle of other vast confusions of ruined ones. And one of the English Gentlemen, a Mr. Hawkins Brown, who was sent to mark out proper stations for fishing villages, did visit these old erections on the spot, and can bear witness to this assertion. This gentleman in particular made the Author stand within a BARPIAN house, and he expressed his utter
astonishment

astonishment at the uncommon sight of ruins heaped together in such great masses.

Those ruins have occasioned much speculation among antiquarians, and the diversity of opinions, is equalled only by the uncertainty of individual conjectures on that head. Various are the opinions, says Dr. Macpherson, of the learned concerning the intention of these Cairns, and concerning the people, by which they were erected; some will have them trophies to perpetuate the memory of heroes slain in battle, others that they were erected in honour of Mercury, the protector of travellers; others fancy they were the seats of judicatures for the old Britons; and others fancy they were eminences on which kings stood after they were elected, so as to exhibit themselves to the multitude. One or two critics think they were boundaries which divided the estate of one ~~country~~ another; and many have pretended only for ~~the~~ on the chral This lead

indeed may be true respecting a few, but not applicable to such immense numbers of them as are to be met with contiguous to each other ; and as it were regularly formed like squares of built houses, fitted out for the residence of living inhabitants ; differing in size, greater and smaller, according to the quality of the inhabitants ; and even in Skye some of these rude buildings are several hundred feet in circumference, others have had but a smaller appearance, perhaps four or five large stones erected before the face of a hollow rock, like a small cottage in comparison to the more magnificent ones ; and they were certainly dwelling-houses ; nevertheless, burnt bones and ashes might be found on floors, it being no ways uncommon at this day to burn the bones of sheep and cows, and suffer them to remain there for half years and upwards, &c.

They were of circular forms, something like a bowl, each, broad at the top, tapering towards the bottom, which was the largest part.

those large stones are still to be seen resting on the top of each Barpian, as it crumbles into ruins through old age.

Mounds of earth have been piled up around these stone buildings; and the one kept pace with the other. Thus their heavy stones were rolled up on the outside mound, and gently placed on the wall from thence, as it advanced in height, until the whole was brought into a point, and covered, as already mentioned, by a bulky heavy stone. In many places, these houses appear at present like great ruins sunk down within a hill in gross confused heaps; so that when the houses were standing, the inhabitants, in a manner, burrowed underground; and the green grass, on the outside of the mound, served for thatch to keep the dwelling-houses dry from rain-drops in wet weather.

And it is not improbable, but the whole inhabitants of Scotland and the Isles, in these warlike days of hunting, attending, and herding of cattle, before husbandry was thought of, were called by the general name
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of FIANNS; as, in after ages, they were called PEICHS, on the east side, from their new imployment of farming the ground; and in the west isles, SCOTSH, from their *Sails*, or SCODE, and sea-fairing business. That this was the case is pretty clear from many old adages in Gaelic, where the idea of war and hunting is strongly marked: *e. g. N-Roimb u San n-Feinn?* Was you in the pursuit, or jeopardy to-day?—*Bha me san Feinn?* I was in a meeting, or in an enterprize, &c. And a man's going to the FEINN is still understood to be the same, as his going on a very dangerous expedition. To this day that idea is strong among the vulgar, and expressed in their old songs, as is well known to almost every highlander who speaks the language.

We now return to perform the promise of adducing one example out of numberless instances that might be condescended upon, where the Gaelic in the mouths of the ignorant has assumed an antiquated garb, nowise suitable to the spirit of that language.

guage. The instance condescended upon, for the satisfaction of the reader, is that of OSSIAN, which has occasioned no small wrangling, and even raised ill-humour, among the learned of late; and yet this mighty word, when stripped of its foreign dress, will appear evident to the intelligent reader; and the mystery shall then appear nowise uncommon, or difficult to be understood.

Then, this name is compounded of two words, OS or AISH, and JANN or John. When one man addresses his speech to another, he always uses the interjection *Os!* as, OS JANN! hearkye, John! (it is equivalent to the Latin word *heus*, hearkye;) and so to all other names of men and women this interjection is adjoined. But in this particular word under consideration, AISH is applied, and not OS, because it implies a reflection of things past, or a presentiment of futurity. Thus, AISH-JANN means the reflections of John; when John, or the bard, in composing his poem, looks back on things that

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passed ages before his time, or anticipates circumstances that were to follow in after-times. Ossian says, in his *TEMORA*, After the moss of time shall grow on *TEMORA*, thou wilt endure, says the bard of ancient days, when reflecting back on old times. It is not certain, says Mr. Smith, what bard Ossian refers to; surely it was in remote ages even then. It is nevertheless a proof that poetry, in the days of Ossian, was by no means in its infancy.

And some have imagined that great numbers of Gaelic tales were well known before this æra of verse, and to some of these Ossian might allude with a melancholy kind of pleasure, when composing his own poems by way of amusement in his old age; besides, the word *Shean aish*, old way, or old fashion, is the common mode of expression, when enquiring after one's health in any part of the highlands of Scotland; *Cinnas ata n' Dune ud n' diu?* How does that man do to day? the answer is, *San tean aish*, in the old way, old use and want, &c.

And the two words, *Aish Jann*, have
been

been time immemorial so firmly united by corruption, that even a judge of that language seldom thinks of parting them, so that they pass under the idea of one simple root, though nothing is more inconsistent with the idiom of that tongue.

The inhabitants on the west side of *Dorsum Alabin* value themselves on their being Gaels, esteeming it a more honourable name than *Gaill*, or *Goullibh*, the epithet usually given by them, to the inhabitants of the east side, arising, as they imagine from their sulky cheeks, which they suppose them more eminently possessed of, than the more pleasant Gaels, who are naturally sprightly in their manner and appearance; hence we are left to conjecture, whether *Fian Gael* was, or was not, a native of the west side of the *Garabh Bheantibh*, the common marches, and the ancestor of the Mac Dougaels, this hero being named *Fian Mac Dhuil*, by way of distinction from others of the *Fian Gaels*, so frequent to be met with in all other parts of Scotland; as *Fian Gael* was the son of Dougal, or *Mac Dhuil*, the

grandfather of Ossian, the author of the incomparable poem, so inimitably famous ; or rather, if it was not for certain a common appellation used both in the east and the west, as remarked above.

With regard to the authenticity of that performance, so much has been said by Dr. Blair, Mr. Smith, and others, in its favour, that it would be an insult on mens judgment to litigate on that head, seeing the internal, and external evidences are so strongly marked with satisfactory truths of its being genuine, that no competent judge will ever attempt to reprobate it ; and to answer the cavils of sceptics, ignorant of that language and its merit, would be equally foolish as fruitless.

Sir Adolphus Oughton, says Mr. Boswell, our Deputy Commander in Chief, who was not only an excellent officer, but one of the most universal scholars I ever knew, had learned the Erse language, and expressed his belief in the authenticity of Ossian's poems ; but as Dr. Johnson took the opposite side of that perplexed question against
Mr.

Mr M^cQueen in Sky, so did he also at Edinburgh.

To prevent a dispute however, Sir A. O. who had a charming sweet temper, changed the discourse, as he found the Dr. would perhaps exceed the ordinary bounds of good manners before he would give up a favourite topic, in the support of which he had declared himself deeply interested ; and a rooted prejudice once entertained, can hardly be got out by the knowing and learned ; this seems to have been the Doctor's case in an eminent degree, for he would rather allow the merit of that performance to fall to the share of Mr. Macpherson, tho' averse to that gentleman's fame, rather than that such a poem could be composed in a country against which he had declared himself openly.

The poems, says Mr. Smith, which this gentleman, meaning Mr. Macpherson, gathered from oral tradition, were certainly no other than those commonly repeated in the country, and in the manuscript he got from Mr. M^cDonald in Croidart, out of the *Leabhar Dearag*, or red book, together with

those he got from the *Bard, Mac Vurich*, where the records of Clanronald's family had been kept for ages back ; the poems were only more polished and better preserved in the manuscripts than in the mouths of the vulgar.

To this man's sentiments the author subscribes, having had frequent access of hearing great pieces of them repeated, and was well acquainted with John M'Leod, a native of Harris, and a very aged man of 93 years and upwards, who could entertain an house full of hearers for ten days or a fortnight, with these and other poems equally old, and some of them seemingly of more ancient date.

And for this piece of agreeable and inoffensive entertainment, he was acceptable company wherever he lodged, and generally well attended with crouds of all ranks every night, who listened with pleasure to his agreeable muse. And that Mr. Macpherson had merit in placing the different component parts in the form he offered his translation to the public, is a truth so generally acknowledged,

acknowledged, that few impartial judges will venture to deny it.

The author however, never did hear the whole of these poems in the same complete detail in Gaelic, except only in separate rhapsodies, and each of which appeared to be a finished piece.

After thus discovering who the FIANS were, and why the agnomen was applied to them by way of dignity, the reader, it is hoped, will hardly hesitate to allow, that each of these great personages would have their bards to stimulate their men to the battle in time of trial, as well as to record regularly the mighty achievements of their princes's families, who employed them in his service. In regard, the want of these useful domestics, would be placing the great chiefs who were the bulwark of their nation on an inferior level to their successors, though under different names, as heads of tribes, or clans, yet their whole office was literally the same with that of *Fians*, namely, to protect their people and country from the insults of depredators.

Speaking of *Fingal*, Gibbon writes, that this hero's death perhaps, might answer to the 208th year of the Christian æra, when that hero is said to have given battle to the son of the king of the world, *Cargul*, agreeable to his fame, as handed down by the bard, and lately revived in an English garb, when *Fingal* is said to have commanded the Caledonians at that memorable battle where he obtained a signal victory on the banks of the *Carron* near Falkirk, where the son of the king of the world, *Cargul*, was defeated from his arms, after he had eluded the power of Severus along the fields of pride.

Something, says Mr. Gibbon, like a doubtful mist still hangs over those highland traditions, nor can it be entirely dispelled by the most ingenuous researches of modern criticism; but if we could with safety indulge the pleasing supposition, that Fingall lived, and Ossian sung, the striking contrast of the situation, and manners of the contending nations might amuse a philosopher's mind.

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The parallel would not be to the advantage of the more civilized people ; if we compare the unrelenting revenge of Severus with the generous clemency of *Fingall* ; the timid and brutal cruelty of *Caracalla* with the bravery, the tenderness, the elegant genius of *Offian* ; the mercenary chiefs who served under the Imperial standard, from motives of fear, or interest, with the free-born warriors who started to arms at the voice of the king of *Morven* ; if, in a word, we contemplated the untutored Caledonians, glowing with the warm virtues of nature, and the degenerated Romans, polluted with the mean vices of wealth and slavery ; it is then sincerely wished and hoped that the account given of these heroes may, and will throw some satisfactory light on the subject of the Fians, and dispel the mist which prevented that elegant historian, as well as many others, from yielding a hearty assent to this seemingly mystical truth. What a pity but such learned gentlemen were well acquainted with the Gaelic, so as to represent the subject in a more masterly manner before
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the eye of the impartial public, than the author can pretend to ! In that case it is certain that Mr. Gibbon's doubts would not only be removed, but his masterly description would satisfy others that *Fingal* lived, and *Ossian* sung, and that the Scots then, as they still do at this day, deserved a better character both for humanity and the more tender feelings of compassion and good manners than the gentleman who gave rise to the preceeding animadversion on their manners, was pleased to give them.

The opinion of Mr. Hugo Arnot, in his History of Edinburgh, when speaking of *Ossian*, and his poems, is more decided than that of Mr. Gibbon. To reject, says that author, the poems of *Ossian*, we apprehend is impossible, so strong is the impresson ; yet to admit such dignified sentiments, such purity of manners, as have not prevailed generally among the most unpolished nations in the earliest and most illiterate stages of society, and which an observation of its progress has enabled us to form, is equally difficult to account for.

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Had this gentleman's researches, however, led him to enquire farther back into the real history of these people in more remote ages, he would have found out the secret of their being more learned and polished, long before the æra in which Fingal lived and Ossian sung; and also that the progress of civilization of manners in these later ages was on the decline then, from what appears in the faint traces of it handed down by the learned to our times; so that the age of Ossian, refined as their manners then are allowed to have been, was not early, but comparatively speaking modern. What a pity that Mr. A. did not produce some evidence to convince us of this ignorance of theirs; for sure enough the poems and other fragments handed down by posterity, display both taste and learning, even though they must have suffered considerably from the ignorance of those who handed them down from his, to our times, and the writings composed by men of letters, have not survived the destructive hand of time, from the more dark remote ages for us to examine their merits;

rits ; yet this loss is no proof of ignorance, much less of such marks of literature not having once existed, (and the contrary has been made to appear from the testimony of authors, though strangers to the Celtic language ;) but the real design of Mr. Arnot in speaking of their ignorance appears in its full strength from the severe attack made on the religion of the present times, by giving a preference to the Druidical over that of the Christian religion. When speaking of a people so pure, so honourable amidst their ignorance, he says, that the dawn of arts, of learning, and of the Christian religion, should be accompanied with their degeneracy into gross barbarism is astonishing, and that Christianity with its introduction should confirm by example the truth of the doctrine it inculcates, namely, that a taste for knowledge expels from a state of paradise.

We shall not attempt to reconcile difficulties by sophistical reasoning, but will rather rest under the mortifying acknowledgement, that altho' the fact undoubtedly so stands, we cannot satisfactorily ac-

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count for it. Here is a most unguarded, and, I had almost said, unmannerly wound, designedly given to religion and its professors, as if it had been calculated for the ignorant only, and that learning would disqualify men from the enjoyments which are believed to follow as a reward arising from the laborious researches of the more learned, to crown their endeavours in search of the truth with the happy fruits promised them for their pious endeavours. An outrage this, committed without even the appearance of probability or truth, and so gross that it contradicts known experience, and a strong proof that the heart of the man who could express himself in such terms, was stripped of the vital feelings of religion himself, and wished to impose his own lucubrations on the world as generally allowed standards of truth, tho' nothing is more opposite to facts, as is too well known from the practice and conversation of the truly learned, who, through their superior knowledge, are generally the most pious, the more learned they are : this was the case with a Newton, a Boyle, and a Milton;

Milton ; and such who are, and have been truly learned, are of course the nearer to a state of paradise ; while, on the contrary, smatterers and pretenders to learning have all along endeavoured to laugh religion out of the world, and expose to ridicule the sincere professors of the divine truths, while their own practice has rendered them objects of compassion, and if their progress is not altered, they are marching on towards a different stage from the so much wished for paradise.

The manners, continues he, as represented by Ossian are so generally known that to describe them would be superfluous, nor indeed could justice be done to them in an abridgement. To us is left the ungracious task to mark how widely succeeding ages, in a more advanced stage of society, deviated from the virtues of their ancestors, from what has been already remarked, respecting the learning, with the politeness and eloquence, said to have been employed by Abaris, the Arch Druid, of the Isles of the *Hyperboreales*, when at Athens and other polished

lished parts of Greece, as far back as the time of *Pythagoras*. Any of Mr. Arnold's readers may be sufficiently satisfied, that learning in the more modern ages of Ossian and other contemporary bards was by much on the decline, from what it was in former days; however much the refined manners of that prince may have excelled the more forbidding ferocity of succeeding generations which continued to degenerate more and more, until they were sunk into absolute barbarism and savage tyranny. Then, by degrees, the chains of the feudal system were broke, and the ferocity of their dispositions began to recover its primitive elegance of manners, which, in the days of Ossian, are so justly celebrated.

Thus, for any thing known to the contrary, the progress of manners have repeatedly had, and may again as often have its infancy, its full growth, and its decline, as is well known to have been the case since the times that Britain with its isles have been first planted with inhabitants. And it would be rash to conclude that these early ages have had no
writings

writings among their learned, because none of their monuments have survived the ravages of time to convince posterity how unjustly their memories have been branded with unmerited obloquy and ignorance ; for certainly those who received, and could read letters written in Greek, six centuries before the Christian æra, could also write and remit answers in the same style and language. And he must be a novice in history who has not read, that trade and commerce were carried on between the Phœnicians and inhabitants of the British isles long before even the Grecians heard or knew of that traffick to begin it themselves ; and it is believed that the old *Pelasgi* had been in possession of that trade long before the ancient Phœnicians themselves found out the secret.

Upon the shortest reflection therefore the learned reader will at once admit, that the inhabitants of Britain, and of its isles, could not transact business with these different people, without the necessary accomplishments usually employed by others who have been bred to business, whether in the mercantile

cantile or military line of life. To upbraid them with ignorance and want of letters in those early times, and that in defiance to the most refined politeness of manners, cannot but affect the tender feelings of any considering mind, and no small reflection on our own modern gross conceptions when we pass judgement too rashly upon a people, whose qualities appear, upon trial, to be equal, if not far superior to those of our own. And when it is considered how many manuscripts have been lost since the time of Cæsar, which were then known to have existed, but now not to be recovered, yes, even in Britain, besides other countries; our admiration should cease from the most distant thought or expectation of writings that could not, from the nature of things, but fall into ruin ages prior to the above period; and yet from the agreeable remains of their sweetness of manners, as we learn from tradition and their songs, which have reached our times, if we judge of these as of others, from analogy, we cannot refuse them when

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possessed of such accomplishments as have struck us with astonishment, to have also enjoyed the art of committing their words and actions to writing for the benefit of others.

But Mr. P. charges the Celts with an unpardonable offence, as they were and are still so fond of Clans. What is praise-worthy in others, he affirms to be almost criminal in an highlander : whether in the right or wrong, these Celtic cattle must be held always in the wrong.

That being the case, the author expects to be forgiven for illustrating this tremendous piece of imaginary pride in them, and so strenuously adhered to for ages past.

Then this word *Clan* is the literal and common expression used for children, who on trial were, and will be found to have been nothing else but the offspring of the inhabitants of the east side of Scotland, that being the place where the first inhabitants on entering that island settled their residence. And when a prince found his estate over-burdened with his vassals and tenantry, he
would,

would, as is most natural, turn his attention to settle a colony of them in the west of Scotland, and afterwards as they increased plant more of them in the opposite isles, being then vacant, and more immediately under his own eye and protection, in case they stood in need of his aid.

Most sensible writers were almost of the opinion that the two people were relatives. Old Caxton, an English writer, of the fourteenth century, when speaking of the Picts and Scots, in the times of the Romans, says, that these people differed only in their manners, the last being more deep and artful than the former, but agreed in clothing, and faith, and in courtesy of shedding blood; they covered their privy members with beer rather than with clothing; this exaggerated account meets with the support of Gildas and Bede respecting the inhabitants of North Britain, a circumstance which plainly indicates their affinity to each then. And if we take a retrospective view of their manners further back through the dark ages of antiquity, the greater will their conformity

with each other appear, till by tracing one generation after another in these more remote times, the highest and first emigrations among the different tribes, would be literally found to have stepped forth from the first settlers on the east side of North Britain, as just now remarked.

The Caledonians would, as is most natural, settle their first colonies in their own neighbourhood, and enlarge their boundaries to the west in proportion to their strength and increase; and by gradual progression remove farther from their fathers to supply the uncultivated west coasts and numerous isles with new inhabitants; and notwithstanding the distant ages, the language and dress of both nations continue much the same, as Caxton writes of them in times of the Romans.

Thither he sent his own son called *Mac*, and the children of his vassals and tenants, called *Glann*, to settle in these uninhabited places, accompanied with a stock of cattle, in proportion to their different ranks; and by following the example set before them
by

by their parents, they would soon be in a condition to make a livelooohd, and multiply so fast as to be able to defend themselves with little more assistance from their patents. That this was the mode followed in those early times is not only probable, but it is almost certain, from a similar practice still in use in the western Hebrides, among the vassals and tenantry who inhabit these isles.

As an additional proof of this, I will first observe, that gentlemen and rich leaseholders, who are settled in the best parts on the coast side, generally plant the coast side opposite to their own farms with favourites, or tenants, and every such farm comprehends the whole intermediate tract of country, whether hills or plains; and the narrowest of these isles is about five computed, or seven and a half miles of English measure long, and many of them much more extensive, as may be known from the maps and geography of the Long Island. These cottagers, or lesser tenantry, are planted at present along the extensive coast of the royal forest in

Harris, and called the back settlements of these wilds.

And this mode of planting uninhabited districts was not only the most rational practice first used in Scotland, but it is almost clear to a demonstration, that a prince, who was possessed of a certain tract of lands on the east of *Alabin*, was in like manner proprietor of the hills and forests adjoining, even to the opposite shores on the west side, and also of the contiguous isles in proportion, as these also lay more convenient to his estate, than they did to that of any other settled at a greater distance; and doubtless when any one encroached on the remote parts of another man's property, war was the consequence; and the appeal for the real right was at last made to the longest sword, which ultimately put an end to their differences and feuds.

To these, as remarked above, the son of the chieftain, with the children or Clans of the vassals and lower tenantry was sent; and these were naturally supported by their parents from the east with all their strength,

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in case strangers began to insult them from remote quarters. This mode of planting the highlands and isles, is not only the most likely, but the usual manner practised at this day in those places which are as yet next to a state of nature. We may in a manner infer that the ancient custom of the original inhabitants is made the rule of their actions in many other particulars.

Nor is it probable, that strangers would be permitted to force themselves on these young colonies then, more than at present. Then when we read of *Dalriads*, *Tua de Dannans*, names without meaning, and Irish Scotch, fixing their residence in the south of Argyleshire, the most fertile spot of the west highlands, we may justly call in question the authenticity of the history of these imaginary settlers; more especially about the year 503 of the Christian æra, when the posterity of the islanders and highlanders had so effectually seated themselves, and were become so numerous that room was wanting for their comfortable living together over all the west of Scotland; inso-

much that they had almost proved too many for the very Picts on the east, and had exerted their strength to drive out these inhabitants, to plant some of their own numbers in their stead, as is too well known from the trial made, when Fergus the Second, with the Scotch, was expelled the whole kingdom.

Now it is impossible that the Irish Scots are here meant to give battle to the Picts, because, according to Mr. Baxter's account of these, their numbers were so few as hardly to be known, and as Ravenant the monk relates of them, they were so obscure as not to be known till after the seventh century.

Adeo obscuri nominis ut jam septimo, exeunte secula vel ignoti fuerant, aut neglecti. On the contrary, Ireland was peopled from Scotland, and this in a great measure appears from their patronimicks. As the islanders and highlanders are called *Macs* and *Clanns*, so the Irish chiefs are commonly named *O's*, or grand-children, as if the second colonies sent by the inhabitants of the east and west of Scotland were sent thither to make settlements there, as the *Macs* were at first sent
to

to the isles. Thus we meet with *O'Donnels*, *O'Neals*, *O'Harras*, *O'Keans*, and numberless others named after the founders of these names. On the subject of *Os*, or grandsons, we do not intend to insist more at present, nor desire any one to embrace a conjecture, however plausible, without authority to enforce it, only we leave the sensible reader to judge for himself. This is certain, however, that the Earl of Antrim's progenitors went over from the west of Scotland at a much later period, and retained the name of *Mac Donnel*, which is still kept up in the family to this day.

Be that as it will, we may appeal to the sensible reader, whether these tender and endearing terms of *Macs* and *Clans*, used among the highlanders, are taken in a natural, religious, or political sense; I say, let the tender feelings of every unprejudiced person be consulted, and answer whether their speech is not highly prudent and praiseworthy, supposing that their chief addresses these lower orders as his dearest children,
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like parents, or as kings, who are fathers of their people, and nursing fathers to the church in a religious point of view. Can Mr. P. himself devise a more endearing tie by which a prince could fix the whole of his subjects firm in his interest in the day of trial and battle? Could any mode be fallen upon more effectual to establish his throne in the hearts of his people? Let Mr. P. answer or confute this truth if he can, or with a blush confess that his violence had led him into an error in speaking so unguardedly of a wise and brave people.

There is a vicious singular animal of this description, who has made a kind of livelihood for years, partly by imposition, and mostly by entertaining the publick with malignant effusions of his own invention, at the expence of characters of worth and learning, especially if they are unfortunately of this intermeddling busy body's acquaintance, and among others Mr. P. himself is said to have also felt his satire. People are not certain whether this Proteus may not be the supposed author of a book entitled *Dr. Antipudingaria*,

pudingaria, and to be seen in the British Museum; but Dr. Antipudingaria is less manly than Mr. P. inasmuch as he dares not attack a man under his own proper name, but like the monster, who lately infested the streets of London, by stabbing defenceless women as they passed along, and secretly rejoiced in this successful mode of assassination; so, in like manner, this Dr. Antipudingaria securely assassinates the reputations and tarnishes the learning too of his acquaintances, especially if men of merit. In his usual crafty manner he addresses the publick in the third person singular, or in the plural number.

This mode he is known to follow by way of take in, that the reader may think the general voice speaks the same language, which he thus fulsomely belches forth thro' his own malignant throat, into some magazine or newspaper; however, the effects of his poison are not now so deadly as he could wish, seeing that his real spleen and design are pretty generally known among the discerning readers; and the moment a satirical reflection is uttered abroad, many of the readers,

ders at least enquire whether Dr. Antipudingaria has any hand in such and such publications ; if answered in the affirmative, then less credit is yielded to the paragraph in the paper thus degraded by him, and announced to the public as facts ; and of course he has lost his aim (of *Calumniare audaciter, aliquod adhærebit.*) And for this infamous practice some of his employers have discharged him from their service, for disgracing their papers, hurting their private interest, and wounding their own characters in the eye of their customers ; but he is no sooner drove out of one place than he hops into another, until drove out from thence. People are of opinion that he has fortified himself lately about the English Review, arising from some dirty eruptions that have been belched out in that publication, very like the malevolent spirit of Dr. Antipudingaria.

It is said that one out of this class of men attempts to act the part even of a critic and reviewer ; but seeing that office requirese x-tensive reading and laborious researches) a trouble noways agreeable to a man who has
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little time and less inclination to spend on that fatiguing exercise); he usually is known to take the more easy mode, either of bespattering, or flattering characters injudiciously, just as he is, or is not friendly disposed towards the author. By way of criticism on a learned work, we therefore read, of a Mac Gregor, hen-pecked, gluttony, a guardian of money, missionary, and such like, to supply the want of abilities for the time. As the author finds it difficult to prevail on an editor to insert an answer in the same vehicle where he himself has been insulted by this lame member of the fraternity that falsely bespattered his moral character, instead of criticising on his work, as this critic stands much in need of protection from the severe lash of a justly offended sufferer.

He must then once more claim the reader's indulgence to explain the meaning of the word Missionary-Minister by way of defence against this eminent critic.

In order to this he remarks that there are two kinds of temporary offices in the church of Scotland, and the candidates are equally finished

nished in their education with the most learned in Britain; those situations are supplied by young preachers before they receive a settlement in that church; and rather than be unemployed, a young man thinks himself fortunate if either his own abilities, or the interest of friends can secure him one of the two. That of a missionary is by far the most eligible, because the preacher is supported by the royal bounty, and has a separate district or parish, and congregation of his own, and is, on that account independent, and equally respected with any settled clergymen in the church. The author was in possession of the very first and best of these in his majesty's gift, and hopes that his appearance in publick will convince the sensible reader that his literary accomplishments are little inferior to his enemy at least, and fully answerable to the high honour conferred upon him by that learned body in appointing him to such a charge.

The other, but much lower and more disagreeable office, is that of an assistant or helper to some aged or deranged minister; the
 helper's

helper's salary is less, and more precarious commonly ; because he is at the mercy of a poor minister who cannot afford much pay out of a yearly stipend of 60 or 70*l.* and may be turned off at pleasure by his master, who is generally so jealous that the situation of the poor helper is often embittered, and sometimes insupportable. This class of men are much worse off than the lowest order of the English curates, and being thus under the mercy of others, they often leave their birth and go in quest of better bread to London, or elsewhere, as Providence may order their lot.

When one reads in the English Review of a missionary, and represented in such spiteful contemptible terms, a reader would naturally look on the office as insignificant, and that a very learned but offended dignitary only could venture to express himself against an enemy in such fastidious terms as L. B. is handled in that abused vehicle. No man would believe that one who has escaped out of the low order of helpers, would take leave of his senses so far as to presume to
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express himself so unguardedly impudent ; yet what shall the reader think, when, with a blush for the extreme corruption and depravity of the human heart, it must be confessed, that the real author of this outrage, when his name is given up, happens to be one who has fled from the above low rank, and who under a cover entertains the publick at the expence of his benefactor and superior ; *Risum teneatis amici!* And any curious reader who doubts the above fact has only to enquire of the Rev. Dr. William Thomson, Fitzroy Street, and he will, from his own sad experience, fully satisfy him, seeing the Dr. himself during the time of his ministerial office could never mount higher than the station of an assistant to an aged poor clergyman.

Upon the whole, we may safely draw this inference from the above stricture, namely, that the abilities of a learned critic are known by the general rule he lays down to himself in judging of the work, rather than the character of an author ; this is one infallible mark of his extensive reading, especially if
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it is equal or nearly so to that of the author, then his judgment is impartially given to the publick, for or against it, as the work deserves.

On the contrary, smatterers, who are a disgrace to that learned profession, as if conscious of their own want of abilities, give up the work, and immediately dabble at the author's character, regardless of truth or falsehood. And this is all that can reasonably be expected from their limited capacities, to fill up their papers. A very pretty penny-worth to the purchasers, sure enough, to be entertained with for their money ! Meantime the author has reason to thank the learned critics, who spoke respectfully of his Travels, all of them except one feeble pretender to that office, whose intemperate rage proceeded from a well known, tho' unexpected disappointment, in order to prejudice the reader against his future performance ; and all this owing to the fortunate result of an early and friendly precaution, by which the author has been preserved from

T disagreeable

disagreeable consequences ; and he means in future to benefit from the kind admonition.

A fine speaker, and no less elegant writer, remarks, in a set oration on such beings thus ; namely, that the most dangerous, as well as the most infamous of all animals, is the slandering defamator of characters ; within the sphere of his attraction no person is safe ; the objects of his attack are either his enemies, friends, or persons indifferent to him. The first of these, from cowardliness, the natural offspring of cruelty, he dares seldom engage ; the second, if a plain and good-natured person, he roasts and tears with secret joy, void of remorse, instead of prudently protecting his benefactor ; if quick and animated, back-biting either by word or writ, is his safest mode ; as for the third, who never did him harm in thought, word, or deed, him he stabs with an indifferent hand, like his brother monster who lately infested the streets, and struck terror over the whole city, until he was detected in the mean merciless practice of stabbing defenceless women, and immedi-
ately

ately secured. This Timon, says he, like a second Cacus, should be dragged into light and expelled from the society of men, and drove to the deep recesses of the woods, and forests, to take up his abode in dens and caverns, the usual haunts of other wild beasts, as tygers, wolves, and bears, to roar, grin, and growl, and tear, and destroy one another.

For the present, however, we shall leave this oddity, to put in a good word for one more of the many learned gentlemen who have been roughly handled by the more bold and manly, though less dangerous, Mr. P. who dares face a dead as well as a living adversary with courage, *in propria persona*.

‘ Buchanan,’ says he, ‘ quoting a passage
 ‘ from Eumineus’s Panegyrick upon the vic-
 ‘ tory of Constantius over Allectus, an. 296.
 ‘ viz. *adhuc natio etiam tunc rudis et soli Bri-*
 ‘ *tanni*, understood that word in the genitive
 ‘ case; strange, continues he, so able a latinist
 ‘ should suppose *Britanni* here used adjec-
 ‘ tively, while *Britannicus*, and not *Britan-*
 ‘ *nus*, is the only word used in prose in that
 ‘ way (*i. e.* adjectively).’ Well, indeed, may

the Macphersons and others bear with the the abuse thrown out against them in common with many of the ablest Scotch and Welch writers, who are said to see with the jaundiced eyes of sickly antiquists, when they hear of the fabulists, Buchanan and Llhuyd, the first the ablest latinist and poet, the other the ablest antiquarian, so roundly used. Ishmael has drawn his sword against every man; what! not spare even the elegant Buchanan, as Dr. Johnson calls him? Buchanan, the pride of his name, the honour of his country, the ornament of great Britain, and the admiration of all Europe, who confessedly had neither superiors nor equals since the Augustan age; yet he must be also called in question for his ignorance in classical knowledge, a quarter in which he is allowed by all to be invulnerable, and by a man too whose knowledge in prose and versification appears to be limited and inaccurate.

One would imagine that Buchanan's barely adopting the word would of itself stamp it with authority, even if he had not been supported by Cæsar and Tacitus, and all the
learned

ancients or moderns. How would these injured men growl had they been alive, and swallow him and his works at one bite, without salt or sugar, to qualify the bitter morsel, and hurl both into oblivion.

Britannus, if applied, as a christian name commonly is, to a person, will be admitted as a substantive, but when used otherwise to men in general, or to other subjects, as in the passage already in dispute, I maintain, against Mr. P. that it cannot stand in a sentence without a substantive; and add, that *Britannus vir* is more elegant than *vir Britannicus*. To oppose so high an authority as B. is a bold undertaking indeed !

Before Mr. P. few men in their senses ventured to find fault with Buchanan respecting his classical knowledge, except the foolishly vain Dr. Liefiemmi, a physician, who accused that great poet with bad Latin and poetry, and made no scruple to prefer his own translation of the 104th Psalm to that of Buchanan's, and appealed to the University concerning the justness of his criticism on B.'s, as mentioned by Mr. Granger,

under the title of *Poeticum Duellum*; just as Mr. P. has done to the public respecting *soli Britanni*, as being always a substantive in prose, a remark which no body has thought worthy of notice to correct him for, being so egregiously wrong, and of course below reproof.

The Dr. however was better heard, as being no despicable Latin scholar, so B. himself paid attention to his criticism; and accordingly entered, the list against him, in a little performance under the above title of *Poeticum Duellum, ceu Georgi Egliessimmi cum Georgio Buchanano pro dignitate paraphraseos, Ps. 104. certamen: cui adnuitur Gul. Barclay amœniorum, artium, et Medicinæ Doctoris, de eodem certamine judicium, necnon consilium collegii medici, Parisianis de ejusdem Egliessimmi mania. Quod carmine exhibuit Arcturus Johnstonus.*

In this literary duel the feeble Dr.'s pride was dreadfully mortified with great humour on B's side, who at the same time left his opponent's character wounded with such scars as still remain incurable; especially as the decision of the judges on this curious
trial

trial was passed so decidedly against him, namely, that it would be more difficult to find in Buchanan's translation any verses that are not good, than to find any in Egli-
cimmi that are not bad.

Dr. Robb says, that the elegance of B.'s style was such as would place him on an equality with the most admired of the ancient writers; and Dr. Burnet declares, that he not only far exceeded Bembo, who attempted to restore the purity of the ancients in his writings, but that one would be tempted to prefer Buchanan's translation even to the original in point of elegance and purity of composition. Dr. Abercrombie writes, that Buchanan was an incomparable scholar, and eminent master of the Belles Lettres and Latin tongue, a celebrated poet, and a judicious historian.

Sir Robert Sibbald, writing of B. says, *Alterum Scotiæ lumen fecit Georgius Buchananus, poeta incomparabilis, qui oda, elegia, tragedia, non solum seculi homines superavit, sed antiquissimus equavit*; viz. that B. was not only an incomparable poet, who excel-

led in odes, elegies, and tragedies, all the men of the age, but that he even equalled the most ancient, being the other luminary of Scotland.

After such remarks, it would be superfluous in me to attempt a defence of B. from the attack of Mr. P. as he is far beyond my praise, and above suffering from his trifling censure; but my real design is, if possible, to correct Mr. P.'s vanity, and point out his seeming ignorance of that language, and his injurious reflections, together with his inaccurate cursory manner of reading so many thousand volumes as he tells the world he has done, on purpose to upbraid Dr. Macpherson for his limited reading, as having no library to lay up a stock of knowledge to bring out materials occasionally as need required. For undoubtedly his inaccurate reading will appear evident from his passing over the following well attested particulars, before he would venture his own reputation in challenging so great a character as Buchanan;
otherwise

otherwise he could not have the effrontery to deny, that *Britannus* is as much an adjective as *Germanus*, *Romanus*, *Battavus*, with all general names of nations, that are always taken as such, and never once as a substantive, except when such adjectives supply the places of subjunctives (with substantives understood) which agree with them in gender, number, and case: e. g. *patria*, one's native country (*supple terra*); *molaris*, a millstone (*supple lapis*); *tristes*, a sad thing, (*supple negotium*)*. Camden says, that *Britannus*, *Britannia*, and *Britannicus* signify the same thing; but as this self-sufficient man has so decidedly told the contrary to the publick, he will not believe words without producing positive proofs against his opinion, and such as will force conviction on his mind to make him confess (at least tacitly) that either ignorance, or which is worse, obstinacy, hath caused him to expose himself, and so unguardedly to mislead his ignorant readers.

* Vid. Rud. Reg. 15 Etymol.

We shall then begin with Cæsar, and try whether he understood *Britannus* to be an adjective or substantive: *Omibus ad Britannum bellum rebus comparitis*, Cæs. Comment. lib. 5. *Britanni vectigalis*, *ibid.* *Ut Britanni ad spem, ita veterani ad metum traherant.* As the last of these is an adjective, so must the first be of course, being coupled by the conjunction *ita* ; therefore, *militēs* is understood to both, and the nominative case to the verb, *Tacitus Annalium*, lib. 4. cap. 32. *Galfridus monumetensis de origine et gestis Regum Britannorum*, Par. 1508. British Museum. *Britannos relinquere liberos magnam cum ignominia cogantur*, Boet. lib. 4. *Romani ignari Britannos Reges multarum in populo seditionum et rebellionum in se fuisse auctores*, *ibid.* lib. 5. *Nam quid Britannum cælum differere putamus*, how different is the air of the British isle, *Lucretius.* *Cui pelle salum sulcare Britannum*, who oft in leathern boat on British sea appeared, *Sidonius Appollinaris.* *Proculque se ostenderit classe Britannia per Rhenum Ostium*, Grotius *Antiq. Bataviæ*, cap. 17. page 264. *Romani tamen dum fugientes*

gientes per stagna lacus; saltusque Britannos avidius insectantur, Elenchus Antiq. Albion per Danielum Langhornium, *page* 88. Erat ille vir nobilis veteri Britannorum Regum prognatus sanguine, *ibid.* 177. Agadibus usque Britannum reversus oceanum terruit, *Pampinianus status ab Arngrimo Jona Islandia*, p. 101. pars 2. Indeque ad focerum Britannum reversus Pontanus, *Fol. page* 204. Constantius viginti una militum Britannorum millia sub Caffivelano, Guenone, et Guavara ducibus adduxit, *ibid.* p. 208. Aut Italiam populos aquilo genasque Britannas Ausonius Idill, *ibid.* *page* 752.

Eo nomine a Scotis et Britannis commerciis, frequentatam per Thormond. Torfæum, *Venlandiæ Antiq. Hist.* Quæ Regibus Britannis præducerat Merlinus, *Forcatulus de Gallorum imperio*, p. 459. Br. Mus. Insulis Britannis Thulen accensere Jonas Arngrimus Islandois Crymogea, homo Britannus loquens Richard viti ad Brotum, *page* 17. Certe publicus ordo principum Britannorum, *ibid.* *page* 122. Ex ordine publico Regum Britannorum, *ibid.* *page* 101. Quamobrem in
catalogo

catalogo Regum Britannorum de Libris
Herculus patris hujus Galatii quos libros de
Historia principum Britannorum, *ibid.* p.
122. Crudelissimam principum Britanno-
rum, *ibid.* lib. 7. page 34. .

Augustinus Britannorum sacerdotum
auxilio destitutus, lib. 8. p. 72. *ibid.* Et in
ordine publico Regum Britannorum, lib. 8.
page 77. Sociarumque virginium Britan-
narum sumpta, *Galfrido*, page 126.

So much for prose, in order to convince
Mr. P. that *Britannus* is an adjective ; but
what shall we say respecting his skill in poe-
try? Ah, and alas! it is to be feared
that the specimen he has given of his abili-
ties will place him very low among the old
Romans. We shall however make the trial
on a passage quoted by him from the verses
of the elegant Ovid, viz. *Vulgus adest Scythi-
cum bracataque turba Getarum triste*, 111th
Ultimo. But Mr. P. must also correct him
as well as B. by changing it to *vulgus adest
Scytharum bracataque turba Getarum*.

Thus, instead of a dactyl having a long
and two short in *A-dest Scy-thi*, Mr. P. has
made

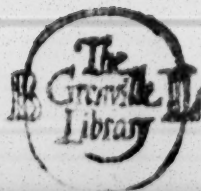
made it an Amphimacer, consisting of A-deſt Scy-tha, a long, a ſhort and a long meaſure. Ah! alas! *Me miſerum!* woe is me! Such an outrage againſt Ovid pleads more for compaſſion than correction; we muſt therefore inform him that A in the plural number of an increaſing noun is always long without one exception to the contrary. *Vid. Rud. Proſodia, Reg. 39. pluralis caſus, ſi creſcit protrahit A, E, et ſimul O.*

And here for his benefit we muſt obſerve, that a ſubſtantive is uſed for an adjective, as exercitus victor, pro victorioſo; and that an adjective is ſometimes uſed in the place of a ſubſtantive, as ſic poſſum falli ut humanus, pro ut homo; that the ſingular is ſometimes taken for the plural, ut victor Britannus fudit legionem, for Britanni victores, the Britiſh conquerors routed the legions; *et vice verſa, Tacit. Annal. lib. 14. cap. 22.*

We might point out that the abſtract is taken for the concrete, and the concrete for the abſtract; that the primitive is taken for the derivative, and at times the derivative for the primitive, the ſimple for the compound,

pound, and the compound for the simple. But being noways inclined to become his teacher, we shall refer him to any schoolmaster of abilities for farther information, and there he will find that any boy who will venture to present his master with such an exercise, as he has insulted the publick with in *Scytharum* for *Scythicum*, will be most heartily flogged for his ignorance in hexameters. And it is hoped that this lesson will render Mr. P. more cautious with regard to his future publications, in case any will be offered to the publick, not knowing but that he may meet with a sharper reproof from others than the author chooses to give, should people be troubled with more of his unsupported and illiberal abuse of his superiors, and such as never gave him any provocation ; at least let him spare the dead who cannot reply or answer him.

T H E E N D.



Shortly will be published,

L ANNE BUCHANAN's just and impartial Account of the Beginning, Progress, and Decay of the several Fisheries which have formerly been promoted in G. Britain, and in other Parts of the Empire :—In all which the wise management of the judicious undertakers fully appears to carry their laudable schemes into execution, as well for the interest of the kingdom at large, as their own advantage in particular. On the other hand, the rise and progress, and surprising success of the Dutch, emerging gradually from their mud walls, and little boats, into lofty ships and superb palaces, cannot but strike us with astonishment, and even respect; especially when we reflect that their low beginning and severe economy in the infancy of trade gradually elevated their High Mightinesses to equal most, and surpass many, of the greatest kingdoms in Europe, both in power and wealth ;—all mostly acquired from the fish of Great Britain.

The above is accompanied with a modest enquiry into the conduct of the Managers intrusted by the lately established Company of Gentlemen for the encouraging the British Fishery, both for marking out the proper stations, and the proper mode of erecting villages in the Hebrides and north west coast of Britain.

The Author flatters himself, that his long residence in these isles, and other advantages on his side, will enable him to place their scheme in a point of view that will not only be more just, but also more convincing than any speculative plan, however plausibly wrote, either in the closet, or otherwise, by men of ingenuity, to attract the attention of the Public; many of them more calculated to amuse the Reader than benefit the nation at large, or the Company concerned in particular in bringing about the wished for effect. And J. L. B. hopes that the integrity of his intention, with his having a concern in the Company's success will be sufficient apology if any unguarded but well meant expression should drop from his pen while writing of this perplexed plan.

